DAVIDS FAITH AND REPENTANCE.

OR

A TREATISE, WHERIN IS TAVGHT what a liuely faith, what vnfained repentance, what pure religion, what grieuous tentations, what great frailtie Gods children haue: and how notwithstanding by Gods spirit, his word, his Sacraments, his prouidence, &c. they are vpholden vnto their liues end.

HEBR. 6. 12.

Be not slouthfull, but followers of them, which through faith, and patience inherit the promises.

IAMES 5. 10.

Take my brethren the Prophets for an example of suffring aduersitie, and of long patience, which haue spoken in the name of the Lord.

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TO THE CHRISTIAN READFR GRACE AND PEACE BE MVLTIPLIED IN CHRIST IESVS.

ALBEIT many learned men at ſundry times (good reader) haue godlily and wittily, layd open that moſt excellent parable of the ſowver, [a] *to the ende that carnall Goſpellers might alvvayes be able to ſound vnto their owne hearts, how ſhallow, how barren, & how colde that profeſſion is which they make among men: Yet for that our Church now, is as ful as euer heretofore ſince the goſpel came among ſt vs, of ſuch falſe, ſtonie, and hollow harted Profeſſors: What they haue plentifully in many words vttered, I haue aſſayed briefly to offer vnto thy ſight, on this maner.*

a *Luke.8.5 Mat.13.3. Mar.4.1.*

Common to all the four kinds of hearers of the Gospell.

1. To be bodily present in the congregation where the word is preached.
2. The word by the minister to be published without preiudice generally vnto all.
3. To heare it sounding in the outward eares.

Proper to the first kind

1. To heare and not to vnderstād. Mat. 13. 19
2. To heare without any ioy.
3. To heare without any faith.
4. To be robbed of the vse of the word by the [b] deuill [c] immediatly.

The lets of the first kind,

1. Sathan. Ephes. 2. 2.
2. Hardnesse of heart. Ephes. 4. 18. through custome of sinne. Hebr. 3. 13.
3. Contempt of the exercise of the word. Es. 28. 9. 10. 11. 12. 13. 14 Ezech. 33. 30. 31. 32.
4. Slouthfulnesse in good exercise. Act. 20. 9.
5. Euil companies. Eph. 5. 7.

b Luk. 8. 12.
c Mar. 4. 15

Proper to the second kind

1. To admit the [d] word into the mouth and braine, where it may swim for a while, but not into the hart where it may abide.
2. Hasty [e] to receaue & hasty to forsake.
3. Sodaine [f] ioy in the word.
4. To beleeue for [g] a while.
5. To bring forth some withered barenly fruict

The lets of the second kind,

1. Sathan. Act. 5. 3.
2. Hardnesse of heart. vt supra.
3. Desire of honor, dignities, &c. Act. 24. 26.
4. Feare of the crosse for the word. 2. Tim. 4. 16. Mar. 4. 17.

d Luk. 8. 13

e Mat. 13. 20. Mar. 4. 5. 16.
f Luke 8. 13
g Luke 8. 13.

The

Proper to the third kind, to haue

1. rooting
2. a faire blade
3. a faire stalke
4. an eare

} with out fruit

The lets of the third kind,

1. Sathan. Ephes. 2.2.
2. An hart of infidelity. Heb. 3.12.
3. Worldy cares. Mat. 13.22. 2. Tim. 4.10. Luc. 8.14. mar. 4.19.
4. Desire of riches. mat. 19.20.
5. Desire of pleasures. Mar. 4.19. and 2. Ti. 2.22.

Proper to the fourth kinde,

1. To heare with an honest hart.
2. To heare with a good heart. Lu. 8.15
3. To keepe the word, and to hide it in the heart.
4. To bring forth, not hastily, but fruictes with pacience.

The causes and helpes of a good and profitable hearing,

1. Gods spirit openeth the heart. Act. 16.14 Cant. 5.4.
2. Faith makes the word sweet & sauery. Heb. 4.2.
3. Preparation by prayer. Eccles. 4.17.
4. Reuerence and attention in hearing. Ecc. 4.17. Es. 66.2.3.
5. To vse priuat meditation and cõferẽce in the woord being heard. Malac. 3.16. Act. 17.11.

Of all these hearers the second & the third like themselues best, but in very truth are most heedfully to be regarded of men. For these draw neere vnto God with faire lippes and a hote braine, but are farre from him in their colde hearts. Such in these daies are a num-

ber of ſtale, withered, benummed Proteſtants, which hauing now theſe full thirtie yeares gleaned ſome Scriptures, are able to ſpeake ſome little things, of the beſt knowen and moſt vnſauerie dregges of Poperie, and therefore deeme themſelues to be the worthieſt ſeruants to God, and Subiects to the Prince in the land. But tell theſe men that Chriſt [a] and his word muſt be felt [b] working mightely in them: that Chriſt muſt worke a death in their carnall members, and quicken them againe by his ſpirite. In a word, that if they be not changed wonderfully from aboue, not onely in the braine and vnderſtanding, but alſo in heart, will, and affections, they are as yet dead in treſpaſſes and ſinnes, poſſeſſed of Sathan, and the children of diſobedience: To proceed further, that they muſt labour to abſteine from all appearance of euill. [d] To keepe loue out of a pure heart, & of a good conſcience, & faith vnfeined. 1. Tim. 1 5. That they muſt vſe all diligence [e] to ioine with their faith vertue, with vertue knowledge, with knowledge temperance, with temperance patiẽce, with patiẽce godlines, with godlines brotherly kindnes, with brotherly kindnes loue: yea and to abound in thoſe things, that they may be fruitefull: or els they be blinde,

a Eph. 3. 20
b 1. Theſſ. 2. 13.
c Epheſ. 2. 1. 2. 3.
d 1. Theſſ. 5. 22.
e 2. Pet. 1. 5. 6. 7. 8.

(for

(for all their knowledge) euen in the greatest principles of religion: then they ſtorme and fret, and will be at their wittes end. Let theſe men vnderſtand therfore, that (as Ieſus Chriſt ſaith) publicanes and harlots which heare & vnderſtand not, heare and ioy not, heare and beleeue not, ſhall goe before them into the kingdome of heauen. I [f] would thou waſt either colde or hote, becauſe thou art luke vvarme and neither colde nor hote, it vvil come to paſſe that I vvill ſpue thee out of my mouth. Of theſe men M. Aſcam, in his time, as he vvrote all things vvittily, ſo this hee ſpake moſt truely.

[f] Reu. 3. 15. 16.

Now new, now old, now both, now neither,
To ſerue the worlds cours they care not ẅ whether

Schoolemaſter. p. 28

For, a little honor, dignitie, promotion, a fevv ſtripes for the vvord, the cares of this life, deſire of riches and of pleaſures, vvil make them as ſodainly to leaue, as haſtelie they did like the vvord: yea to contemne God, their Prince, and their ovvne ſaluation. If any of theſe goggle-eyed hearers, or bleare-eyed (as S. Peter [g] calleth them) ſhall light vpon Dauid vvith his repentance, I ſhall requeſt them to ſpare their ſongs and movves, and to ſuffer him quietly to paſſe vnto the poore Publicanes

[g] 2. Pe. 1. 9

& ſinners, the firſt kinde of bad hearers, vvith vvhom (if God ſo pleaſe) if they put to ſome more ſtrength then heretofore they haue done, it may be he ſhall help them to turn ouer their hie vvaies, that they may proue good ground for the Lords ſeede, and fruiteſull for his harueſt.

More hope of the hie way, then of the ſtony and thorny ground.

This maner of teaching vvhich I haue vſed in this ſmall treatiſe, by example, is vſed alſo often by the holy Ghoſt in the [h] Scriptures: and is moſt effectuall and commodious, in my poore iudgement, for the capacity of the ſimple Chriſtian, for whom onely I haue knitte together theſe few poynts of religion which I haue here handled. It hath greeued me ſorefull oſten to haue ſeene the poore ſheepe of Ieſus Chriſt not able to diſcerne the onely cauſe of their ſaluation, not able to make true difference betweene the righteouſnes of faith, and the righteouſnes of workes: that is, the righteouſnes of Chriſt, and inherent righteouſnes: and yet I dare affirme no point of all religion more plainly, more diſtinctly deliuered vnto vs in the holy Scripture, more taught in the open Church, more carefully handled of all pure wryters, than this of Iuſtification is. Sathan ſo troubleth, blindeth and amazeth the mindes of theſe ſeelie men,

h 1. Cor. 10. 11. Iud. 1. 7. Heb. 11. Mat. 12. 3. 4.

men, and holdeth their eyes fast shut, lest[i] they should vnderstand, and so beleeue[k] that they might be saued. And the wicked aduersaries fortifie Sathans kingdome, most wretchedlie confounding the righteousnes of faith, and the righteousnes of workes together: some no doubt contrarie to their owne conscience, all most certainly against the cleere light of the Gospel, as may be seene in their[l] works. I haue endeuoured, as in these points, so in sundrie other, to wipe away this mist from the eyes of the simple: that (Gods spirite assisting him) he may come to some knowledge of the trueth.

i 2. Cor. 4. 4.
k Luke 8. 12.
l D. Redmã de iustif. Conc. Trid. 6. Sess. c. 24.

To be short, if this playne manner of wryting shall be any introduction to awaken and sturre vp such as are frozen in carnall security, to a more diligent meditation in holy Scriptures, and vnto a greater reuerence & attention vnto the publique ministerie of Gods word sounding in their eares in the Churches: I haue attained in some measure vnto that I haue purposed. Farewell good Reader, & commend me to God in thy prayers.

Gropper. Colon. edit. anno 1553. fol. 108. p. 2.

Thine to vse in the Lord
Henry Holland.

Prou.9.7.8.9.

He that reproueth a Skorner purchachaſeth to himſelfe ſhame: and he that rebuketh the wicked, getteth himſelf a blot.

Rebuke not a skorner leſt he hate thee: but rebuke a wiſe man, and he will loue thee.

Geue admonition to the wiſe, and he wil be the wiſer: teach a righteous man, & he will increaſe in learning.

Prou.17.10.

A reproofe entreth more into him that hath vnderſtanding, than an hundred ſtripes into a foole.

In the first part is shewed:

1. What diuine promises are offred vnto Dauid.
2. With what faith he receaued the promises.
3. With what temptations his faith was assaulted.
4. What frailtie fullowed.
5. The confirmation of his faith
   1. By the spirite of God. Rom. 8. 14. 16.
   2. By his exercise in the word,
      1. Publikly preached by
         1. Samuel.
         2. Gad.
         3. Nathan.
         4. Zadocke.
         5. Abiathar.
      2. Priuatly
         1. In meditation. Psal. 1. 2.
         2. In conference
            1. Before persecution with Samuel. 1. Sam. 19. 18 and the Prophets.
            2. In persecution with Achimelech. 1. Sam. 21. 1. with Gad. 1. Sam. 22. 5.
            3. In peace with
               - Gad and Nathan: 2. Sam. 12. ; 2. Sa. 24. 11. ; 2. Chr. 29. 25
               - Zadocke, Abiathar: 2. S. 15. 27.
   3. By the Sacraments
      1. 1. Of Circumcision.
         2. Of the Passeouer.
      2. By Sacrifices.
   4. By prayer.
   5. By Gods continuall prouidence ouer him.

In the seconde part sixe points are breefly obserued

1. How the Deuill findeth him in great prosperitie.
2. Howe the deuill findeth him in great securitie and idleneſſe.
3. The maner of his temptations.
4. What hardneſſe of hart fullowed his two sinnes of murder and adulterie.
5. The time of his abode in that feareful state without repentance.
6. The merites of God offered him by the miniſterie of Nathan.

In the third part are to be seene

1. The efficient cause of Dauids repentance, Gods spirite.
2. The instrumentall cause of Dauids repentance, Gods word preached.
3. That it was not in Dauids power to prescribe him selfe a time of repentance.
4. Eight principall points wherein his repentance consisted.
   1. Is, a confession of sinnes committed against the law of God.
   2. An acknowledgement of Gods wrath to be iust for his sinnes.
   3. An inward sorrow and payne of heart for sinne.
   4. A perfect hatred of sinne.
   5. To acknowledge Christ a sufficient redeemer.
   6. A liuely faith applying the benefits of Christs { Passion, Death, resur. &c. } vnto him selfe.
   7. An inward solace and peace of conscience.
   8. A resolute purpose to bring forth the fruites of repentance.
5. What tendernes of heart followed his repentance.
6. What hatred of sinne followed his repentance.
7. What acquaintance he had with God after his repentance.
8. How the Lord conueyeth (as it were) away the presence of his spirit after his repentance.
9. His temptations, frailtie, &c. which followed his repentance.

DAVIDS FAITH AND REPENTANCE.

IT is not without great cauſe that the bleſſed Apoſtle taught his Epheſians, how to prepare them ſelues with all maner of warrelike furniture, laying before their eyes the moſt daungerous and fearefull enemies they were to encounter withall. For, as the truth is knowen by the good experience of euery faithfull Chriſtian, the good ſouldier of Ieſus Chriſt, we wreſtle not againſt the fleſh and bloud onely, but [a] againſt principalities, againſt powers, againſt the worldly gouernors, the Princes of the darkenes of this world, againſt ſpirituall wickednesſes which are in high places: and for this cauſe he chargeth euery Chriſtian

[a] *Eph.6. 12.*

to be well prouided and prepared in continuall readines, ſaying: Put yee on
ver.13. therefore the whole armour of God that ye may be able to ſtand againſt the aſſaults of the deuill. And laſtly, that all may put on a moſt ſure and ſufficient armour, that no enemies darte can pearce, hee deſcribeth a compleate armour, not inuented by man, but ſent from God, moſt artificially, geuing ech member of the body his proper munition, on this maner.

10 1 Firſt: for the head, take the helmet of ſaluation: hope. 1. Theſſ. 5. 8.

14 2 Secondly: for the breſt, the breſtplate of righteouſnes.

15 3 Thirdly: for the loynes, they muſt be girded about with veritie.

16 4 Fourthly: for the feete, they muſt be ſhod with the preparation of the Goſpel of peace.

17 5 Fiftly: for the right hande, it muſt lay holde on the ſword of the ſpirite, which is the word of God.

18 6 Sixtly: for the left hand, it muſt lay hold vpō the ſhield of faith, whereby al the firie darts of the deuill are quēched.

This

This done the Apoſtle addeth vnto the armour theſe admonitions: firſt, to ſtand faſt. Secondly, to pray alway with all manner praier & ſupplication in the ſpirite. Thirdly, to watch therevnto with all perſeuerance.

The ſenceleſſe ſecuritie of blockiſh and benummed conſciences (becauſe they haue ſmall experience in this warfare, for the [b] vncleane ſpirit hath as yet the quiet poſſeſſion of his kingdome in them) will in no wiſe admitte, that all Gods children are to skirmiſh in this wiſe with Sathan, & many other dreadfull enemies, before they be crowned. But the trueth is (as all the godlie well know) that our warfare is ſuch, that either we muſt kill in this life preſent, or be killed. Which thing the Apoſtle hath ſignificantly geuen vs to vnderſtand, in appointing vs ſuch a cõpleate armour, and charging vs (as a good captaine) to keepe ſure footing, & to ſtand faſt, as men in battaile array vnder the Enſigne of Ieſus Chriſt. The ſame Apoſtle teacheth alſo, that a Chriſtian hath not onely to reſiſt many opẽ cruel

b *Mat.12. 43.*

foes in field: but alſo many cloſe enemies at home, for he ſhall haue a continual combat within him ſelfe, as by his owne experience [c] Paul teacheth, and teſtifieth vnto vs. For, declaring the ſtrugling which is betweene the fleſh and the ſpirite, hee burſteth out (as yet hauing no victory) into theſe words, [d] who ſhall deliuer me frō this body of ſinne? & thē, as it were, breathing after a pauſe, he nameth his captaine, & the author of his deliuerance, ſaying, I thanke God through Ieſus Chriſt our Lord.

c Rom. 7.

d ver. 24. 25.

Now then this is a moſt ſure principle in Chriſtian diuinitie, that all Chriſtians are ſouldiers, and in continuall skirmiſhes, without hope of any reſt, truce, or peace with the enemie in this preſent world, vnto their liues ende. If this be true, then damnable is the ſecuritie of our times, when as many haue made, as it were, a league with Satan, & other ſpirituall enemies, which as tyrants captiuate all their members as ſeruants vnto all ſin & vngodlines: which cowards & ſlauiſh ſouldiers the Apoſtle ſpeaketh againſt, affirming moſt plain-

plainly, that the ende of ſuch ſeruice is ſhame[c] and confuſion, and the paimēt and wages euerlaſting death. That I might therefore awaken theſe frozen & ſottiſh Chriſtians, which haue made couenants of peace with ſuch bloudy enemies, I haue purpoſed in moſt plaine & ſimple manner, here to lay open before the face of euery ſouldier of Ieſus Chriſt, the dangers they are mightely to ouercome, which will attaine the crown after their warfare is ended: and for that I know not in what manner of ſpeech or writing, more plainely to effect this my purpoſe to the vnderſtanding of the ſimple, than by laying before their eyes the liues of ſome of the Saints: which in very trueth are as rules of this warfare and life appointed of God for vs to follow: after ſome deliberation, I purpoſed to content my ſelfe with the Prophet Dauid. For the ſacred bookes of God do ſet foorth this holie man, a moſt notable ſouldier of Ieſus Chriſt, as a ſingular example and preſident for all degrees, conditions, and eſtates of men to follow. That we may

[c] *Rom. 6. 12. 16. 21. 23.*

therfore to our good and profitable inſtruction, ſee the purpoſe of Gods ſpirit in the holy hiſtories of the booke of God concerning this bleſſed man: theſe things are in my iudgement principally by the diuine wiſdom recommended vnto our heedy & diligent obſeruation.

1 Firſt the mercies and gratious promiſes of God made vnto Dauid.
2 The faith of Dauid in receiuing the promiſes.
3 The tentations of Dauid to weaken his faith in the promiſes.
4 The frailtie of Dauid after his tentations.
5 The confirmation of his faith by diuers helpes ſent from God.

And leſt that any man deeme that the Lord did but for a ſeaſon exerciſe Dauid on this manner, the Scriptures (as ſhalbe ſeeme) affirme that his warfare with his life ended. Laſtly that the former obſeruations may more cleerly be perceiued: it ſhall not be amiſſe to conſider his life as diuided into three partes. The firſt before his fall: the ſecond in his fall: the third after his fall.

For

For the holy Ghoſt ſeemeth as it were to anatomiſe it on this manner vnto vs. And thus by Gods good aſſiſtance, I will lay open vnto thee (good Reader) by Dauids example, what cõſtant faith, what vnfained repentance, what pure religion, what grieuous tentations, what great frailtie Gods children haue, and how notwithſtanding by Gods good prouidẽce they are vpholden vnto there liues end.

THE FIRST PARTE OF Dauids life before his fall.

First of the promiſes of God made vnto Dauid.

First all the promiſes whiche he receiued were either
- 1. Generall: common to him with all Gods ſaincts of the Church before and after Chriſts incarnation.
- 2. Speciall: proper vnto him and his houſe.

Secondly all the promiſes were either
- 1. With a condition of obedience, and therefore are legall promiſes.
- 2. With cõditiõ of faith: and ſuch are the euangelicall promiſes.

1 The generall promiſes Euangelic ill common vnto Dauid with all Gods Saints, are theſe and ſuch like.

f Gen.5.15 1 The [f] ſeed of the woman ſhal bruſe the ſerpents head.

g Gen.12.2 2 In [g] thy ſeed ſhall all the nations of the earth be bleſſed.

h Gen.17.7 3 I [h] will be thy God and the God of thy ſeede after thee.

i Gen.49.10. 4 The [i] ſcepter ſhall not depart frō Iudah, nor a lawgiuer from betweeen his feete vntill Shilohe come.

k Deut.18. 5 The [k] Lord thy God will raiſe thee vp a prophet like vnto me from amōg you, euen of thy brethren, vnto him ſhall ye harken.

l Numb.24 17. 6 There [l] ſhall come a ſtarre of Iacob and a ſcepter ſhall ariſe of Iſraell, & ſhal ſmite the coaſtes of Moab.

If thou doubteſt whether theſe and the like be Euangelicall promiſes, and how Dauid was made partaker of thē, thou art to call vnto thy remembrance that ſaying of the Apoſtle, the Scripture foreſeeing that God would iuſtifie the

the Gentiles through faith: preached before the Goſpell vnto Abraham, ſaying: [m] In thee ſhall all the Gentiles be bleſſed. The Goſpell therefore and the gratious promiſes which were made vnto Abraham and his ſeede were continually taught both priuately in all families of the old Church. Read Gen. 18. 19. 35. 2. and publickly preached in all the Synagogues, as ſoone as they had any face of a commonwealth. Act. 15. 21. for they had Colledges and Schooles of the Prophets as good Seminaries and Nurceries of learning in [n] Ieruſalem, in [o] Bethell, in [p] Iericho, in Naioth, in [q] Ramah, and els where.

m *Gal.* 3. 8.

n 2. *Kings.* 22. 14.
o 2. *King.* 2. 3.
p *verſ.* 5.
q 1. *Sam.* 19 18.

2 *The generall promiſes Legall common vnto Dauid with all the Saints of God.*

Here wee are to vnderſtand all the promiſes which are made in Moſes law vpon condition of the worke, or the doing of that which is commaunded: for the bleſſing in the promiſes do onely appertaine vnto them which keepe the condition of the Lawe. Of this ſort are

all theſe promiſes which are written: Leu.26. Deut.28.

3 *The ſpeciall promiſes made vnto Dauid and his houſe.*

r 1.Sam.16 12. 1 Dauid ſhall [r] ſucceede Saul in the kingdome of Iſraell.

s 2. Sam.7. 16. 2 Dauids houſe ſhalbe eſtabliſhed & his kingdome for [s] euer, euē his throne ſhalbe eſtabliſhed for euer.

t 1.Chro. 17.10. 3 Dauids [t] enemies ſhalbe ſubdued vnder him.

v 2.Sam.7. 15. 4 My [v] mercy ſhall not depart from Dauids houſe, as I tooke it from Saul. And ſuch like.

Againe faile not to read Pſal. 89 *from the* 20.*verſ.*

And thus much ſhall ſuffice briefly of the gracious promiſes and mercy of God offred vnto this holy man: now it followeth that we learne alſo how theſe promiſes became profitable vnto him: for he receaued them, and had good vſe of them all his life long, by the meanes of a liuely faith: for they cheared his conſcience continually as afterwardes ſhall appeare.

2 DAVIDS FAITH.

The Scripture teſtifieth of Dauids faith in many places, for whereſoeuer mention is made of his godlineſſe, ſimplicitie, good conſcience, pure conuerſation, and that he pleaſed God: × there the holy Ghoſt witneſſeth of his faith alſo, for without faith it is impoſſible to pleaſe God, Heb. 11. 6. And whatſoeuer is not of faith is ſin. Rom. 14. 23. Therfore the Apoſtle hath chained theſe 3. good thinges by inſeperable linckes: Loue out of a pure hart, a good conſcience, and faith vnfained. 1. Tim. 1. 5. 1

× *Act.* 13. 22.

But the Scripture ſpeaketh more ſignificantly and diſtinctly of his faith, Heb. 11. 32. Dauid, Samuell and the Prophets through faith wrought righteouſneſſe, obtained the promiſes. 2

Note by faith hee obtained the promiſes.

The Apoſtle alſo witneſſeth of his faith where he ſaith, that he looked for a bleſſednes by the righteouſnes which God imputeth vnto man without workes. Rom. 4. 6. That righteouſneſſe which before, Chap. 3. 22. he called the righteouſneſſe of God by the faith of Ieſus Chriſt.

3 Againe his moſt faithfull and feruent prayers teſtifie of his faith : For how ſhall they call on him in whō they haue not beleeued Rom.10.14.and this holy man did not onely call vpon God,

4 but was heard often and had his petitions graunted as witneſſeth the holy Ghoſt in the booke of Pſalmes,Pſal.4.3.and 6.9.and 66.19.

5 Againe his owne pen writeth it, his own mouth confeſſeth it, his own hart beleeueth it, that all his affiance, truſt and confidence is in the Lord, that is in the former mercies and promiſes made vnto him of the Lord.

1 Pſal.7.1. O Lord my God in thee I put my truſt,ſaue me frō all them that perſecute me,& deliuer me verſ.10. my defence is in God who preſerueth the vpright in hart.

2 Pſal.9.10. They that know thy name will truſt in thee, for thou Lord haſt not fayled them that ſeeke thee.

3 Pſal.11.1.In thee Lord put I my truſt, how ſay ye then to my ſoule, flee to your mountaine as a bird.

4. Pſal.13.5.I truſt in thy mercy, myne hart

hart ſhall reioyce in thy ſaluation.
Pſal.18. 1. 2.1. I will loue thee dearely O Lord, my ſtrength, the Lord is my rock and my fortreſſe, and he that deliuereth me, my God and my ſtrength, in him will I truſt, my ſhield, the horne of my ſaluation, and my refuge.
5 Pſal. 23. after many experienced arguments: he ſheweth a ſtrong faith, ſaying: Doubtleſſe kindneſſe and mercy ſhall follow me all the dayes of my life, & I ſhall remaine for euer in the houſe of the Lord.
6 Pſal.42. and, 43. his faith fainting in troubles, he lifteth it vp by hope ſaying why art thou caſt downe my ſoule, and why art thou diſquieted within me, waite vpon God, for I wil yet giue him thankes, he is my preſent helpe and my God.

The holy Hiſtorie biddeth vs no doubt, diligently to obſerue a ſingular faith in this religious man, whereby he endured ſo patiently, ſo many and ſo greeuous temptations vnto the time of his great fall.
1 By faith, Dauid ſo cõfidently in the

Lordes cauſe encountered that foule Phillıſtin for the deliuerance of Gods Church.

2 By faith, Dauid endured ſo many euils in Sauls Court.

3 By faith, Dauid in the middeſt of his afflictions ſo comforted Abiathar when he fled from Doegs perſecution: ſaying abide thou with me and feare not[z].

z 1. *Sam.* 21 22. 23.

4 By faith, Dauid ſo oftē ſpared Sauls life, for that he feared to lay hands on the Lordes annointed: ſo that he was touched in conſcience hauing but once cut off the lap of his garment, when he might haue murdered him.

a 1. *Sam.* 24. 6. *and* 26. 19.

5 By faith, Dauid groneth often in his troubles for being out of Gods Church among infidels[b] & not where God was purely worſhipped.

b 1. *Sam.* 22. 5. *and* 26. 19.

6 His faith appeareth notably in Ziklag: for when all his men intended to ſtone him, they were in ſuch amaze of euils the Scripture ſaith that at that time: But[c] Dauid comforted himſelfe in the Lord his God.

c 1. *Sam.* 30. 6.

7 His faith appeareth in the death of Saul

Saul, [d] for that albeit the kingdome according to Gods promiſe lay open for him, yet he haſtned not thereunto before conſultation with the Lord. d 2.Sam.2.1.

8 His faith appeared againe at Sauls death: for whereas the wicked reioyce in the fall of there enimies: [e] Dauid tooke hold on his clothes & rent them, mourned and wept and faſted vnto the euening: he cauſed him alſo to be ſlaine that brought him tidings of Sauls death and ſong a ſong of lamentation: he did ſo likewiſe at the death of Isboſheth. e 2.Sam.1.

9 His faith appeareth in the deteſtation of Idolatrie: in Iebuſi hee ſaith of their Idols: they be the blinde and the [f]lame gods which Dauids ſoule hateth: and in the Philiſtins campe, Dauid and his men burnt the gods of the Philliſtins. f 2.Sam.5.6.21.

10 His faith appeareth, in caring firſt and principally for true religion, as ſoone as he was eſtabliſhed in his kingdome: for he brought the arke of God frō the baſe houſe of Abinadab (where it was left for a time [g] negligently) with great ſolemnitie in ſinging of Pſalmes, g 1.Sam.7.1.2.

h 2.Sam.6. 3.12. h into the citie of Dauid.

11 His faith appeareth in his publike

i Sam.6.17 20. sacrifices for his people, and in his i priuate prayers for his owne houshold.

12 Lastly his faith appeareth in that his great loue vnto religion and the seruice of God, for he set his heart to the building of the Temple, which God had before in his law cõmaunded to be built for his seruice, howbeit the Lord forbad him.

And many such places in the booke of Psalmes witnes sufficiẽtly of Dauids faith vnto vs. I will not therefore adde more confirmations in a thing so manifest: let vs now rather come to his warrefare, not onely with his weake earthly foes, but also with his spirituall fierce enimies. The Lord God therfore, for many good causes, as afterwards shall appeare tried this holy mans faith by many sortes of temptations. For to weakẽ his faith concerning Gods euerlasting promises & mercies, Sathã gaue him no rest, he drew him out of the Church of God to inhabite Idolatrous places, that he might forget true religiõ

and

and acquaint himselfe with heathenish superstition: and how much this grieued his conscience, appeareth in his speach made vnto Saule in the hill of Hachicah. If [y] the Lord hath stirred thee vp against me, let him smell the sauour of a sacrifice, but if the children of men haue done it, cursed be they before the Lord, for they haue cast me out this day from abiding in the inheritance of the Lord, saying go serue other gods. And to shake his faith concerning the temporall promises made vnto him of that kingdome, he neuer ceased all Sauls time, to sturre against him new & fresh assaults continually. Let vs then take a short vew of his temptations as the holy historie hath commended them vnto vs for our instruction.

[y] 1. Sam. 26. 19.

3 DAVIDS TEMPTATIONS.

1. Temptation.

First as it was no doubt, no small temptation vnto Isaaks faith to be so scorned of his [z] eldest brother Ismael, and for Ioseph to be so hated of his brethren, and for Iesus Christ himselfe to

[z] Gen. 21. 9. Gal. 4. 29.

a *Marke.*3 21. be called a [a] rauer or a madman of his owne kinsfolke: ſo was it alſo no ſmall diſcouragement vnto Dauids faith being annointed by the Prophet Samuel, to haue his owne brethren to diſdaine him, for Eliab ſaith vnto him in moſt

b 1. *Sam.* 17.28. ſpitefull maner: I know thy [b] pride & the malice of thine hart, &c.

2. Temptation. Secondly, when in great faith and zeale of Gods glory, Dauid would fight with the great Philliſtine, 1. Sam. 17.36. Saul with his infidelitie proueth his faith, ſaying: Thou art not able to fight with him, for thou art a boy and he is a man of warre from his youth, *Ibid. verſ.* 33.

3. Temptation. Thirdly, being come to Sauls court, his troubles began on this maner, after his victory againſt Goliah: the women ſang by courſe in their play, and ſaid,

c 1. *Sam.* 18.7. Saul hath ſlaine his [c] thouſand and Dauid his ten thouſand: wherby Saul perceiued that Dauid was hee whom Samuel had annointed before, as appointed of God his ſucceſſour: wherefore ſaith the holy ghoſt, he was exceeding wroth and ſaid, they haue aſcribed vnto Dauid

Dauid ten thouſand, and to me but a thouſand, & what cā he haue any more but a kingdome? wherfore Saul had an eye vnto Dauid from that day forward, that is, to ſee how his honour would increaſe, and to murther him when occaſion might iuſtly be offered. *verſ.8.*

Fourthly: Saul ſought continually to murther him being in his Court, he twiſe purpoſed (as he ſtood by him to benefit him with his muſicke) to ſmite him [d] through to the wall with his ſpeare, he promiſed him his eldeſt daughter Merab, but falſly deceaued him: he gaue him [e] his daughter Michal but to the end ſhe might be a ſnare vnto him, and afterwardes he gaue her another. And thus preuailing nothing by ſecret malice, he endeuoureth to murther him by open crueltie: Firſt therfore he ſpake to Ionathā his ſonne & to all his ſeruants that they [f] ſhould kill Dauid. Secondly being as it were better perſwaded by his ſonne, he ſware a great oth as the Lord liueth he ſhall not dye. Thirdly notwithſtanding his othe he ſent meſſengers to Dauids 4. Temptation.

d 1. *Sam.* 18.11. *and* 19.10. *verſ.17.*

e 1. *Sam.* 25 44. 1. *Sam.* 18 21.25.

f 1. *Sam.* 19 1. *verſ.6.*

houſe to watch and to ſlay him in the morning. Fourthly he was compelled
verſ. 18. to flee for his life and the confirmation of his faith in theſe great aſſaultes of Sathan vnto Samuell to Naioth neare Ramah. Fiftly he fled thence to his friend Ionathan where in his cõplaint he vttereth theſe ſorrowfull words: As thy ſoule liueth there is g but a ſtep betweene me and death.

g 1. Sam. 20.3.

Sixtly Saul is vtterly bent neuer to reſt vntill he hath ſlaine Dauid, for this in great fury he ſpake againſt Ionathã for the protection of Dauid, Thou ſon of the wicked rebellious woman, do not I know that thou haſt choſen the ſonne of Iſhai (ſo calling him in contempt) to thy confuſion, & to the confuſion and ſhame of thy mother, for as
verſ. 30. long as the ſonne of Iſhai liueth thou ſhalt not be eſtabliſhed, nor thy kingdome, wherefore now ſend me and fet him to me, for he ſhall ſurely dye. And then Ionathan deſirous to make ſome Apologie for his friend, Saul caſt a ſpeare at him, to hit him, whereby Ionathan knew, that it was determined

of

of his father to slay Dauid.

Seuenthly when there was no hope of peace with Saul, Dauid fled againe for his life and the confirmation of his faith to Nob, where the Arke was with the holy Priest [h] Achimelech. Lastly he neuer rested for the safegard of his life vntill he came to the Heathens euen to Achish the king of Gath.

h 1. *Sam.* 21. 1. *vers.* 10.

Fiftly, whē there was no place for him with Achish: the deuill yet brought him to more straits, as to seeke the safegard of his life in holes, and rockes, & caues. The first, [i] caue he came vnto was the caue of Adullam, where to the greater grief of his poore conscience, he must be as a Captaine ouer many miserable men, for there gathered vnto him the men that were in trouble, and all men that were in debt, and all those that were vexed in minde, and he was their Prince or Captaine, at which time also to giue him the more sorrow, he was cōstrained to craue frendship with the Idolatrous king of Moab, for the safegard of his fathers house from the rage of Saul. Secondly from Adullam

5. Temptation.

i 1. *Sam.* 12

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4

in the land of Iuda, he was driuen to make his flight againe vnto the Heathens, to a ſtrong hold which was in Miſpeh, in the land of the Moabites. 5 Thirdly, by the counſell of the Prophet Gad he returneth againe to the land of Iuda, to the foreſt Haroth. Fourthly, hauing heard by Abiathar how all the holy Prieſtes were put to death by Doeg the Edomite, he burſteth out into theſe mournefull words, ſaying: I am the cauſe of the death of all the perſons of thy fathers houſe. Fiftly, [k] he went afterwards to other holds in the wilderneſſe, and in the mountaine in the wilderneſſe of Ziph, and Saul ſought him euery day. [l] Sixtly, in the wilderneſſe of Maon, Saul and his men compaſſed Dauid and his men to take them. [m] Seuenthly, he fled thence and dwelt in the holdes at Eugedi. [n] Eightly, from this hold againe he came to the wilderneſſe of Paran. Ninthly, [o] Naball the Carmelite railed on him and his men, and reuiled his perſon, and condemned his cauſe. Tenthly, againe he hid himſelfe in Hachylah before Ieſhimon,

k *Verſ.* 22.
l 1. *Sam.* 23 14.
m *Verſ.* 25
n 1. *Sam.* 24 1.
o 1. *Sam.* 25. 10. 11.

Ieſhimon, and Saul againe ſought his life, where after his Apollogie vnto Saul, he prayeth earneſtly vnto God to vphold him in his afflictions, and to deliuer him out of all his tribulations.

Sixtly, becauſe of the former euils, Dauids faith fainting, he ſayd in his hart, I ſhall now periſh one day by the hād of Saul: is it not better for me that I ſaue my life in the land of the Philiſtines, and that Saul may haue no hope of me, to ſeeke me any more in all the coaſts of Iſraell, and ſo eſcape out of his hand? So he went [p] downe to Achis the idolatrous king of Gath. 6. Temptation. *Faith ſore weakened.* p 1. *Sam.* 17. 1. 2.

Seuenthly, the Amalachites in that idolatrous countrey robbed him & his men of all their goods, their wiues, their ſonnes, and daughters: ſo that being in great miſerie, he & his men lift vp their voyces & wept vntil they could weepe no more. At which time [q] (notwithſtanding all his prayers, & many teares before God, and his people) his ſorrow was yet more encreaſed, for the people entēded to ſtone him, becauſe the harts of all the people were vexed, euery mā 7. Temptation. q 1. *Sam.* 30 6.

for his ſonnes and his daughters.

8. Temptation. Eightly, after Sauls death when the promiſed kingdome was in part giuen into his hands, he was yet further exerciſed of the Lord: for firſt Abner Sauls Captaine tooke Iſhboſheth Sauls ſonne, and made him king ouer all Iſrael, euen ouer all the eleuen tribes. Secondly there were ciuill warres (to his great grief) in the church of God without intermiſſion for the ſpace of two yeares betweene the houſe of Saul and the houſe of Dauid. Thirdly the murther of Abner by his Captaine Ioab did wonderfully wound his conſcience: for feareing Gods iudgements to fall againe vpon his irreligious houſe and ſeruaunts he trembled then, and wept, he put one ſackcloth, he mourned and faſted: and did vſe moſt bitter proteſtations againſt Ioab in the preſence of all his people.

9. Temptation. Laſtly, when his ciuill warres were ended, he had yet no reſt: for Satan then preſently ſtirred vp all the heathens round about him, to warre againſt him. Firſt therfore he aſſaulted the Iebuſites, who

who greatly skorned Dauid with their lame and blinde gods, saying: Except thou take away the blinde & the lame, thou shalt not come in hether: at which time Dauid encouraged his souldiers in great feruẽcy & faith, saying: whosoeuer smiteth the lame and [t] the blinde gods which Dauids soule hateth, I will preferre him. Secondly, the Philistines hearing of his kingdome established ouer all Israel, they assembled and came against him. Thirdly, the Moabites. Fourthly, Hadadezen, king of Zobah. Fiftly, the Aramites. Sixtly, the [u] Edomites. Seuenth and lastly, the Amonites, who abused his Ambassadoures most shamefully.

t 2. *Sam.* 5. 6. 8.

verſ. 17.

u 2. *Sam.* 8. 1. *Sam.* 10. 4.

And thus farre for Dauids Temptations before his fall: Now whereas I haue here written but these few which the scriptures haue recorded: my meaning is not, that this holy man was exercised with these few onely: nay I doubt not there are fowe euils which befall vnto vs in these times, wherewith hee was not acquainted. For as the Apostle saith, The same afflic-

ctions are accompliſhed in our brethren, which are in the worlde. But albeit the
y Pſal. 37. 24. *righteous fall,* y *he ſhall not be caſt off, for the Lord putteth vnder his hand.*

4 DAVIDS FRAILTIE.

Albeit this holy man was the deare ſeruant of the Lord, and a man, as the
k Act. 13. 22. Scriprure affirmeth, after Gods k owne heart, yet all his life long hee caried about with him his deadly enemie, the bodie of ſinne, which cauſed him in all his temptations to grone often, & with
l Rom. 7. 24. the Apoſtle to crie: O l wretch that I am, who ſhall deliuer me from this bodie of death, for that which is ſpoken of the Apoſtle is common to all the ſaints
m 1. Cor. 13 12. of God: we m ſee all as through a glaſſe darkely, then ſhall wee ſee face to face: now I know in part, but then ſhall I know as I am knowen. If this man then (as we haue before ſaid) be a goldē preſident wherein we may behold the life of Gods Saints, our perfection is not in this life, albeit it be the marke whereat we ayme continually. Let vs then for our further inſtruction, & that we may

our

our ſelues walke the more circumſpectlie, obſerue alſo, how the ſcripture together with his faith, recordeth his frailetie.

Firſt in his flight from Sauls Court he diſſembled with the holy Prieſt Achimelech, affirming that he went vpon the kings buſines, wheras it was nothing ſo. 1 n 1. Sam. 21.2.

Secōdly, it was a great offence that he fled vnto the heatheniſh Idolaters in Gath, there changing his behauiour, and fayning him ſelfe madde before them. 2 verſ. 10. and 13.

Thirdly, it was a great offence, that in the caue of Adullam he would be a Prince o ouer ſuch irreligious and wicked men, which reſorted from al places vnto him. 3 o 1. Sam. 22.2.

Fourthly, it was euill that he cut off ſo haſtely the lap of Sauls garment, for that he p was the Lords annointed: and therfore the Scripture ſaith that for this he was touched in his heart. 4 p 1. Sam. 24.6.

Fiftly, it was very euill, and a great frailtie in him, that after Gad q the prophet by Gods word had perſwaded 5 q 1. Sam. 17. 1.10.

him to keepe ſome hold in Iudah the Lordes inheritaunce, hee diſtruſted Gods promiſe and protection, & therefore fled vnto the Idolaters againe, ſaying in his heart, I ſhall [r] now periſh one day by the hand of Saul, is it not better for me that I ſaue my ſelfe in the land of the Philiſtins, where hee diſſembled with the king.

r *Chro.* 28. 2.

6 Sixtly, his [s] polygamy, an vſuall ſin in the fathers, which euill cuſtome they borrowed of the Heathens (and had no permiſſion for it in Gods lawe) who therein followed Lamech of the curſed houſe and famely of [t] Cain.

s 2. *Sam.* 9. 13.

t *Gen.* 4. 24 19.

7 Laſtly, his ſin of Adultery, &c. muſt be added vnto this number aforegoing: for the ſinnes of Gods childrē differ in many circumſtances from the ſinnes of the wicked, as hereafter ſhall better appeare.

5 THE CONFIRMATION *of Dauids faith.*

Albeit Gods children in this preſent life be toſſed with many tentations for the glory of God, for the triall of their faith,

faith, for the ouerthrow of Sathan, and for the confirmation of their brethren, &c. albeit ſometimes they faint by reaſon of their frailtie, yea, and fall alſo ſo grieuouſly (that they ſeem after as broken veſſels vnfit for their maiſters ſeruice, and as maymed ſouldiers for their Lords warfare) yet the ſame God that firſt loued them, loueth them vnto the end: For [u] his gifts, his grace, his mercy and calling are without repētance: and the ſame Chriſt that redeemed them, ſaith that his ſheepe ſhall neuer periſh, neither ſhall any pluck them out of his hands, his reaſon is, my father which gaue them me is greater then all, and none is able to take them out of my fathers hand. [x] Let vs then ſee the good meanes which God vſed for the confirmation of Dauids faith.

u Rom. 11. 29.

x Io. 10. 28. 29.

First by Gods ſpirite, for the ſonnes of God are [y] led by his ſpirit, who beareth witnes with their ſpirit that they are the childrē of God: wherby alſo they are ſealed vnto the day of the redemption.

y Rom. 8. 14. 16. Eph. 4 30.

That

That the ſame ſpirite was in Dauid may appeare. Pſalm.51.11.

Caſt me not away from thy preſence and take not thy holy ſpirit from me.

Secondly: by his good meditation in the word of God red & preached & his good conference *Pſal. 1.2.*

1. With Samuel and the Prophets, at Naioth in Ramah. 1. Samuel. 19. 18.

2. With good Achimelech the prieſt at Nob, where the arke of God was. 1. Samuel. 21.

3. With his prophet Gad continually in his perſecution. 1. Sam. 22. 5.

4. With Abiathar the prieſt, who fled vnto him when Doeg had murthered his father and his brethren. 1. Sam. 22. 17. 22.

5. With Nathan when he was eſtabliſhed in his kingdome. 2. Sam. 7.

Thirdly:

Thirdly: by the Sacraments

1. Of Circũcision: the seale of the righteousnes of faith Rom. 4. 11. Gen. 17. 11.
2. Of the Passeouer: Exod. 12. the misterie whereof was to be taught in all families. vers. 26.
3. Of other sacrifices and offerings: wherein the seruice of the old Church cõsisted.

Fourthly: by Prayer & fasting

1. When Sauls men besieged him in his house. Psal. 59. vers. 1.
2. When he fled from Saul in the caue. Ps. 57. v. 1.
3. When Doeg had killed the holy priests. Ps. 52. 1.
4. When the Ziphims discouered him vnto Saule. Ps. 54. 1.
5. When he was in Gath amõg the heathẽ. Ps. 56. 1.
6. When the Lord had deliuered him out of the hãds of all his enemies. Ps. 18. 1.

7. When he fought againſt Arã Nahanaim,& againſt Arã Zoba.Pſ.60.1.
8. When he was in the wilderneſſe of Iudah.Pſ.63.1.
9. When he was in the caue of Adullam.Pſal.142.1.
10. Againſt the Philiſtine he cõmeth in the name of the Lord of hoſtes, the God of the hoſt of Iſrael, 1.Sam.17.45. Eccleſ.47.5.
11. When he was beſieged of Saul in Keilah he conſulteth with God and prayeth.1.Sam.23.9.10.
12. In Zicklag when the Amalakites had robbed him and his men of all there wiues and goods, he prayeth & weepeth, & cõſulteth with the Lord, comforting himſelfe in the Lord his God. 1.Sam 30.4.6.7.
13. When he was to warre with the Philliſtins,he cõſulteth with the Lord and praieth. 2.Sam.3.28.
14. When he was to bring the Arke with great ſolemnitie to the citie of Dauid,he prayed and praiſed God in Pſalmes and Hymnes,with many inſtrumẽts of muſicke.2.Sam.6.

Of his faſting, read 2.Sam.1. 12.

Fiſtly:

Fifthly: by Gods continuall prouidence ouer him: whiche may bee considered

First in the ouerthrow of all his enimies

1. Goliah the Giant. 1.Sam.17. 50.

2. Saul the king. 1. Sam.31.4.

3. Sauls houſe. 2.Samu.4.6.7.

4. The Iebuſites. 2. Sam.5.7.

5. The Philliſtines. 2.Sam.5.20.

6. The Moabites. 2. Sam.8.2.

7. Hadadezer king of Zobah.2.Sam.8.3.

8. The Aramites. verſ.6.

9. The Amonites. verſ.12.

10. The Amalakites. verſ.12.

11. The Edomites. verſ.14.

Secondly, in his preseruatiō & deliuerance
- 1. In the dangerous combat with Goliah. 1.Sam.17.
- 2. In all the euils which Saul purposed against him, see
  - 1 1.Sam.18.11.
  - 2 1.Sam.19.22.
  - 3 1.Sam.19.10.
  - 4 1.Sam.23.27.
  - 5 1.Sam 24.
  - 6 1.Sam.25.
- 3. In all other warres. *vt supra.*

Thirdly: in the performance of his good promises made vnto him concerning that kingdome, for the holy history affirmeth, that the promise was perfourmed vnto him, for his kingdome was established ouer all Israel and Iudah.2.Sam.5.5.

Fourthly: Enriching him with much treasure

treasure and spoiles, and tribute of all the nations round about him.

Lastly: in establishing the truth of religion in the Church of God according to Gods worde, as afterwardes shall better appeare.

And thus much shall suffice for the first part of Dauids life: wherein wee haue seene, first the mercifull promises of God made vnto Dauid: secondly, his faith to apprehend his promises: thirdly, his temptations for the triall of his faith, &c: fourthly, his frailtie which followed: and lastly, how God euer confirmed and vpheld him by his spirite, by his word, by his sacraments, by his prouidence, by prayer, fasting, and other good exercises, vnto the time of his great fall.

THE SECOND PART of Danids fall.

When Dauid by the assistance of Gods spirit had ouercome al his temptations hitherunto, for the deuill with

all his might, in all his former euils, albeit he made him sometimes bende, yet neuer was hee able to geue him any greeuous wound: now in his prosperitie, when he seemed to haue (as it were) triumphed ouer the most part of al his enemies, the deuil casteth him into a most horrible, a most fearefull, and deadly downfall: for hee committeth two most dangerous and shamefull sinnes, murther and adulterie. And in this assault of Sathan we are diligently to obserue how the Scripture pointeth at many circumstances of this last temptation and fall, for our instruction.

1 First it is said, the deuill findeth him in great prosperitie, hauing ouercome
a 2. Sam. 11 all his [a] enemies round about him, and voide (as it were) of all cares and troubles of this present life.

2 Secondly, hee findeth him geuen to
Vers. 2. slouthfulnes and idlenes, lying vnto the euening tide vpon his soft beds & then to walke (voyde of all good exercises,) securely vpon the roofe of his Pallace.

3 Thirdly, these occasions thus offered,

red,the deuil tempteth him on this maner: He gaue him vpon a ſodaine the ſight of a beautifull woman waſhing herſelfe, whereby his filthie luſtes became ſo vehement, and kindled in him ſuch a fire, that he could not, as in his former aſſaults, call for the preſence of Gods ſpirite. And therefore he fel(God ſo permitting it) at this time moſt fearefully and dangerouſly: firſt into the ſinne of adulterie, and becauſe the Lord had now left him, as naked in the midſt of all his ſpirituall enemies: the deuil tooke alſo occaſion by his adulterie,to leade him into a further miſchief, euen vnto a pretended murther.

Fourthly, when Sathan and his filthie concupiſcence had thus preuailed againſt him,he was ſo blinded, that he forgat all good circumſtances, which might haue brideled and cooled his beaſtly deſires, as theſe and ſuch like: Vriah was his owne good, faithful and truſtie ſeruant. 2. Vriah was one of his owne noble Captains. 3. Vriah was a Proſelite,an Hittit,a late conuert:wherfore his religion, by this foule example 4

ſhould be indangered. 4. Vriah was now in danger of his life in the defence
b 2.Sam.12 and cauſe of Gods [b] Church againſt the
14.ver,1. heathens.

Laſtly, by his ſinne he cauſed the enimies of the Lord to blaſpheme. Notwithſtanding all theſe good cauſes to bridle the rage of his filthie deſires, yet nothing preuayled to abate that fierie
c Iames 1. luſt, for it cõceiued [c] and brought forth
14.15. in him theſe two monſtrous ſinnes of murder and adulterie.

5 Fiftly, the time that Dauid continued in his fearefull ſinnes and hardnes of heart without repentance, may probablie be gathered to haue bene a whole yeare or there-about: for that Nathan telleth him his adulterous childe muſt ſurely die. And then it is ſaid, God ſtroke the childe, and it died. During which time he came, no doubt, with a ſenceleſſe and blockiſh conſcience to al the exerciſes of religion. During which time alſo, albeit hee had left thoſe ſins, yet had he not repented truely. Whereby we may learn it to be neceſſary, not onely to ceaſe frõ committing of ſinnes paſt,

paſt, and to forſake them, but alſo to confeſſe them: publique ſinnes as the aforenamed (after Dauids example) to God and his [d] Church publiquely: priuate ſinnes vnto God priuately. Vnto all which wee profeſſe the repentance which leadeth vnto ſaluation.

[d] *Pſal.51.1*

Sixtly, Dauid thus continuing in this moſt fearefull and damnable eſtate, the Lord, which loued his when they [e] were his enemies, and reconciled them vnto him by the death of his ſonne, ſent moſt gratiouſly his Prophet to awake him, and to call him to repentance. At which time (the ſcripture noteth it) notwithſtanding all the generall doctrine which Nathan deliuered for his inſtruction, his heart was ſo hardened with the cuſtome of ſinne, that now he was as ſtone-hearted as Herode after the preaching of Iohn. But like as after Peters particular exhortation vnto the Iewes, and Iohns vnto Herod, the word of God began more ſoundly to pearce into the heart: So likewiſe, after Nathans admonition inferred vpon his doctrine aforegoing, Dauids hart was

6

[e] *Rom.5.8. 10.*

liuely touched, for thē he felt the iudgments of God ſo to preſſe him, that he burſt out into this confeſſion preſently ſaying: I haue ſinned againſt the Lord.

2. Sam. 12. 13.

Eccleſ. 47. 13.

Laſtly, Dauid as ſoone as he confeſſeth his ſinnes, with full reſolution and purpoſe to yeld himſelfe vnto true Repentaunce, receaued againe a moſt heauenly & gracious promiſe of the Lord by the hands of his Prophet, for thus he was aunſwered: The Lord hath put away thy ſinne, thou ſhalt not dye: according vnto that which the ſame God maketh generally vnto all men in another place. He that confeſſeth his ſinnes and forſaketh them ſhall haue mercy: g but he that hideth his ſinnes ſhall not proſper, now then it followeth that we ſpeake of Dauids Repentaunce, and his life after his fal, which the holy bookes of God haue commended vnto vs on this maner as followeth.

Verſ. 13.

g Prou. 28. 13.

THE THIRD PART OF *Dauids life and Repentance after his fall.*

Before we enter into the diſcourſe of

of his life after his fall, it is here first needefull to be knowen how Dauid recouered himselfe, being restored againe to Gods fauour by repentaunce. The doctrine therfore of repentãce being one of the most weightiest pointes of Christian Religion is here by this good example to be waryly learned of vs: and the rather for that in these times most part of Christians are wonderfully inuegled by Sathan, contẽting themselues with a false visare of Repentance. That we may the more exactly & profitably effect this we haue in hand: let vs search the causes and principal parts of Repentance as the Scripture shall manifestly expresse them vnto vs.

OF DAVIDS FAITH and Repentaunce.

1 *The efficient cause of Dauids Repentance, was Gods spirite: it is thus proued.*

Act.5.30.31. The God of our fathers hath raised vp Iesus, whom ye slew and hanged on a tree him hath God lift vp with his right hand to be a Prince and 1

a Sauiour: to giue repentance to Iſraell and forgiueneſſe of ſinnes.

2 2. Tim. 2. 24. 25. 26. The ſeruaunt of the Lord muſt not ſtriue but muſt be gentle towardes all men, apt to teach, ſuffering the euill man patiently: inſtructing them with meekneſſe which are contrary minded, prouing if God at any time will geue them Repentaunce that they may know the truth, and that they may come to amendemēt out of the ſnare of the deuill which are taken of him at his will.

h *Ier.* 31. 18 Lament. 5. 21. Turne thou vs h vnto

3 thee O Lord & then ſhal we be turned.

4 Faith is one of the principall points which are required in Repentance, and faith is the gift of God. Eph. 2. 8.

It was therefore the Lordes louing mercy and gracious ſpirite which wrought Repentaunce in Dauid. Pſal. 51. 11. 12.

Caſt me not away from thy preſence, and take not thine holy ſpirit from me: reſtore to me the ioy of my ſaluation, and ſtabliſh me with thy free ſpirite.

THE

2 *THE INSTRVMENtall cauſe of Dauids repentance: the miniſterie of Gods word preached vnto him.*

For that the doctrine of the Lord conuerteth the ſoule. Pſal. 19.7. 1

For that according to Chriſt his inſtitution, repentaunce and remiſſion of ſinnes muſt be preached in his name among all nations. Luke. 24.47. 2

For that at the preaching of Peter repentance was wrought in thē which gladly receaued the word by his miniſterie: for they were pricked in their harts, and ſaid vnto Peter and the other Apoſtles: men and brethren what ſhall we do? Act. 2.37. 3

For that Hezechias hart melted at the hearing of the law. 2. Kings. 22. 4

For that Paul himſelfe for his conuerſion and repentaunce, is enioyned to repaire vnto Damaſcus vnto Ananias, to receaue at his handes the doctrine of the Lord, for ſo ſaith Chriſt: ariſe and goe into the Citie, & it ſhalbe told thee what thou oughteſt to do. Act. 9.6. 5

For that Cornelius to be eſtabliſhed 6

in his faith and repentance is commanded to ſeeke for the miniſtery of Peter: for thus it is written: Call for Symon whoſe Sirname is Peter : he lodgeth with one Symon a tanner, whoſe houſe is by the ſea ſide,he ſhall tell thee what thou oughteſt to do. Act.10.16. & then it is ſayd of his Sermon in Cornelius houſe, verſ. 44. while Peter yet ſpake theſe words the holy Ghoſt fel on them all which heard the word.

7 For that the two Diſciples which went to Emaus had repentaunce by Chriſt his owne miniſterie thus wrought & confirmed in them as ſaith the Euangeliſt: [i] their eyes were opened and they knew him: and they ſaid betwene themſelues, did not our harts burne within vs, while he talked with vs by the way,and opened vnto vs the Scriptures.

i *Luke.* 24 31.32.

8 For that the ordinarie meanes to worke faith (which is in deede) confirmed by reading,meditatiō in the word, prayer,&c. vt ſupra) is the word of the Lord preached: Rom. 10. 14. how ſhall they call on him , in whom they haue not

verſ.17.

not beleeued? & how ſhall they beleeue in him of whom they haue not heard? and how ſhall they heare without a preacher.

For that Niniuie repēted at the preaching of Ionas. 9

It was therefore the word of the Lord preached by the miniſterie of Nathan, that was the inſtrumentall cauſe of Dauids Repentaunce: [k] as Samuell hath recorded it, & he confeſſeth it in the [l] title of his Pſalme of Repentaunce.

k 2. *Sam.* 12

l *Pſal.* 51. 1

3 *IT WAS NOT IN DAuids power to preſcribe vnto himſelfe a time of Repentance.*

For as all the effects of Predeſtination do poceede of Gods mercy, ſo this: It is not in him that willeth, nor in him that runneth, but in God that ſheweth mercy. Rom. 9. 16. 1

For Eſau found no place (when he deſired) to Repentaunce though he ſought it with teares. Heb. 12. 17. 2

For Iudas could not Repent (when he ſought it) albeit hee ſorowed to the hanging of himſelfe Math. 27. 5. 3

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4 For that Saul could not Repent whē he would though he cōfeſſed his ſinnes with teares: for in the preſence of Dauid he confeſſed himſelfe ſinnefull, he lift vp his voyce and wept, and notwithſtanding he perſecuted him. 1. Sam.24.17.

So likewiſe Cain, Pharaoh, Achitophell, and others as afterwards ſhall appeare, the reaſon wherefore theſe and the like could not repent when they would albeit they ſought it with teares, is written Iohn. 12. 40. he hath blinded
m *Eſ.6.9.* their eyes, [m] & hardned their hart, that
10. they ſhould ſee not with their eyes, nor vnderſtand with their hart, & ſhould be conuerted, and I ſhould heale them.

n 2. *Sam.* 12. It was not therfore in Dauids power to repent whē he would, but God that ſheweth mercy, as [n] he was the cauſe, & gaue the meanes, ſo appointed the time of his repentance.

4 *THE CHIEF POINTS wherein Dauids Repentaunce conſiſted.*

1 Firſt in the acknowledgement of ſinnes committed againſt the lawe of the

the Lord: for before we confeſſe our ſinnes the heart can neuer be pained or pricked: for this cauſe is the law appointed as an eſpeciall meanes of God to bring vs vnto the ° knowledge of ſinne. This confeſſion of ſinne is euer for the moſt part added, whereſoeuer the Scripture mentioneth any example of repentance. ° Rom.7.7.

1 Nehemias for himſelfe and his people crieth vnto God and ſaith: we haue greeuoully ſinned againſt thee, & haue not kept thy commaundementes, nor thy ſtatutes. Nehe.1.7.

2 All thoſe that receiued of Iohn the baptiſme of repentance, confeſſed their ſinnes and were baptized. Mat.3.

3 Daniel for himſelfe and the whole Church confeſſeth, ſaying: O Lord our God wee haue ſinned, wee haue done wickedly, &c. We doe not preſent our ſelues before thee for our owne righteouſneſſe, but for thy great tender mercies: O Lord heare, O Lord forgeue vs, O Lord conſider and doe it, deferre not for thine owne names ſake O Lord. Dan.9.15.18.19.

4 Many of the Coniurers at Ephesus which at Paules preaching repented & beleued, came and confessed, & shewed their works, Act. 19. 18.

Therfore Dauid confessed his sinnes, as it is recorded in his Psalme of repentance. [p] To thee, to thee onely haue I sinned: I know mine iniquities, and my sinne is euer before me. And in Nathās presence: I [q] haue sinned against the Lord.

p Psal. 51. 3.

q 2. Sam. 12. 13

2 Secondly, in the acknowledgement of Gods angrie countenance to be most iustly bent against him for his sinnes.

1 So saith Daniell in the name of all the Church: O Lord, righteousnesse belongeth vnto thee, and vnto vs shame. Dan. 9. 8.

Therefore saith Dauid in his repentance: Thou O Lord art iust whē thou speakest, & pure when [r] thou iudgest. Psal. 51. 4. And in another place: Righteous art thou, O Lord, and iust are thy iudgements.

r Psal. 119 vers. 137.

3 Thirdly, in an inward sorow & paine of the heart and soule for sinne,

1 This paine they felt that heard Pe-

Peters Sermon, for they were pricked in their heart. Acts.2.37.

2 This paine felt Ezechiah, for his hart melted. 2. Kings. 22.

3 This paine felt the Disciples which trauailed to Emaus, for their hart burned within them. Luke. 24. 31.

And this paine therefore felt Dauid, for that he had a broken hart: as it is written: The sacrifices of God are a contrite spirite, a contrite and a broken hart ô God thou wilt not despise. Psal. 51. 17.

And these three points are three especiall things which (as we haue seen by the deuine rule of God) do belong vnto true Repentance: But here we are most warily to take hede, that we content not our selues onely with these points, for if we do the vilest firebrands in hell, Iudas, Pharao, Saul, Herod, Achitophel, and such like shall go before vs, or be our equals in the profession of Repentance. Note.

1 *First in the confession of sinne.*

1 Iudas confessed his sinne, saying I haue sinned betraying the innocent

bloud Math.27.4.

2 Saul confeſſeth his ſinne ſaying vnto Dauid, I haue ſinned. I haue done fooliſhly, and haue erred accordingly. 1.Sam.26.21.

3 Pharao confeſſed his ſinne ſaying I haue now ſinned, but the Lord is righteous, but I and my people are wicked. Exod.9.27.

To be ſhort the moſt part of all reprobates haue and will confeſſe their ſinnes, when the hand of the Lord is layd vpon their conſciences. Wherfore the cõfeſſion of ſinne is no good ſigne of true repentance.

2 *Secondly in the acknowledgement of Gods iuſtice to be iuſt againſt them for ſinne.*

1 Pharao confeſſed the Lord to deale iuſtly in his iudgements againſt him, ſaying: The Lord is righteous but I & my people are wicked. Exod.9.27. Therefore this is no ſufficient marke of true repentance.

3 *Thidly in the ſorrow and payne of the hart for ſinne.*

1 Who more heauie and ſorrowfull then

then Iudas , for his paine and griefſo tormented him , that before the elders he confeſſeth his fact in moſt bitter words,ſaying , I haue ſinned betraying the innocent bloud , and then in deſperat ſorrow hanged himſelfe,Math. 27.5

2 Who more heauie then Saul, who for grief and torments no doubt of his conſcience principally murthered him ſelfe.2.Sam.31.4.

Therefore this ſorrow and paine is no ſufficient marke of true repentance. It is not ſufficient therefore to haue followed Dauid in theſe former points of Repentance, for then the reprobates ſhall go before vs, or come with vs into the kingdome of heauen. Here then obſerue how fearefull , how miſerable, how helliſh , and damnable the ſtate is of all theſe ſecure ſottes,which haue neuer in any good ſort troden any one of theſe vndergreeces and ſteps towardes true Repentance . It is not to be doubted then that reprobrates (when the Lords iudgements haue preſſed them) haue giuen better teſtimonie & ſignification of repentance , then the moſt

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part of blockiſh chriſtiãs in theſe times do. For our euill profeſſors when they are charged out of Gods word with
1 their ſinnes: they are ſo farre from the true confeſſion of them, that preſently they couer them with the generall corruption of nature, ſaying: Wee are all ſinners.

2 Againe, when they are taught truly by the ſame diuine doctrine, that if they repent not the iuſt iudgements of God hang ouer them, to their condemnatiõ, either they will not heare or lightly regard it, o that which is more intollerable, they blaſpheme againſt the iuſtice of the Lord.

3 Againe, if their conſciences, be any thing paired, or their hearts haue any feeling, to make them altogether dull, benummed an i ſenſleſſe, they ſeeke out all the carnall mirth that cã be deuiſed: for they ſay: It is good to put away ſorrow and cares with mirth and paſtime.

4 Laſtly, when they are admoniſhed, to deteſt abhorre, and to ceaſe from ſinne, they make but a ieſt to anſwere, A yõg ſaint, an old diuell, I will be holy when

I am old, I ſhal repent one day. I cannot ſo hang downe the head as yet, If I ſay once Lord haue mercy vpon me, I ſhal-be ſafe: and a thouſand ſuch trifling excuſes.

4 *Fourthly in a perfect hatred of ſinne, for ſuch onely begin to ceaſe from ſinne.*

1. This hatred of ſinne was in Peter, when he went forth and wept bitterly, Luke 22. 62.

2. This hatred of ſinne was in Paul, when he burſteth out crying againſt it, O wretched man that I am, who ſhall deliuer me from this body of ſinne? Rom. 7. 24.

And this hatred of ſin was likewiſe in Dauid, as appeareth when he crieth againſt it moſt bitterly, my ſinne is euer before me. Pſal. 51. 3.

5 *THE FIFT POINT which is to be obſerued in Dauids Repentance.*

The fift thing required in true repentance, is to acknowledge the mercy of God offered in that one [l] redeemer, and onely mediator betweene God and

Note.
l 1. *Tim.* 2. 5.

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man, the man Christ Iesus.

1. This do all the fathers when they appeale to the mercy of God onely, refusing all other meanes of reconciliation: as Dan. 9. 18. in the name of the Church of God, crieth on this manner: We do not present our supplications before thee for our owne righteousnes, but for thy great tender mercies: O Lord heare, O Lord consider, defer not for thine owne sake, &c.

2. This doo the fathers also meane, when they ascribe all the blessings to Gods name and good pleasure onely: as Samuel, saying, the Lord will not forsake his people for his great[u] names sake, becausе it hath pleased the Lord to make you his people: & the Lord saith thus of himselfe by Esay: I euen I [x] am the Lord, besides me there is no Sauiour. Againe, I euen I am he that putteth awaie thyne iniquities, for mine owne sake and will not remember thy sinnes.

u 1. *Sam.* 12. 22.

x *Esay.* 43. 11. 25.

3. This thing also the Gospell chargeth vs to acknowledge euery where, saying: There is no saluation in any other,

other, (but in Christ) for among men
y there is giuen no other name vnder y *Act.4.12*
heauen, whereby we must be saued. A- *1.Timoth.*
gaine, there is one God and one media- *2.5.*
tor betweene God and man, (which is)
the man Christ Iesus.

4. And this did Dauid professe and acknowledge, for he calleth continually for mercy, and as the feeling of his sinnes did increase, for much mercy, much washing, and many mercies: and that euer he had his eye vpon that one mediatour and his sacrifice; his owne wordes testifie, when he saith, wash me throughly, purge z me with hyssop, & I z *Psal. 51.*
shalbe cleane, wash me & I shalbe whi- *1.2.*
ter then snow, and in another a place, a *Ps.25.11*
he saith, O Lord do away mine iniquities, for thy names sake, for my sinne is great: and in the same Psalme often, remember thy tender mercies, remember thine owne louing kindnesse, &c.

THE SIXT POINT TO be obserued in Dauids Repentance.

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6 The ſixt thing required in true repentãce, is an vnfaigned perſwaſiõ, ſure cõfidence, and an aſſured reſt of cõſciẽce, vpõ the promiſe of mercy which is offered in that one mediatour which is Chriſt. The promis is: that we ſhalbe freely accepted with God in his Chriſt: for that

1. Our ſinnes are purged in his bloud. 1.Ioh. 1.7. Eſa.53.

2. His righteouſneſſe is imputed vnto vs. Rom.4. 1.Cor. 1.30.

1 The fathers looked for none other righteouſneſſe then this righteouſneſſe of Chriſt, the Apoſtle proueth it ſufficiently by [b] that one exãple of Abraham, who is ſaid to reſt himſelfe vpon that righteouſneſſe of faith, which is the righteouſnes which God giueth vs in Chriſt, apprehended by faith onely.

[b] Rom.4. Chro.3.22.

2 The Apoſtle Peter which fell moſt daungerouſly comforted himſelf with this righteouſneſſe, and all men that wil beleeue his doctrine, affirming that

that we can not be ſaued with ſiluer and gold, but with the precious bloud of Ieſus Chriſt, as of a lambe vndefiled. 1. Pet.1.18.19.

3 And the Prophet Dauid had this faith (as we haue ſeen in the former part of his life, and hereafter ſhall ſee more manifeſtly) for they which once haue the true iuſtifying, and ſpirite of adoption, albeit they may ſeeme to choake faith, & to quēch the ſpirit, yet do they neither of both, for the mortall ſeede [c] of God remaineth in them. *Note.* c 1.Ioh.3.9

1 Dauids faith in Chriſt firſt in that he appealeth ſo often to mercy, which is neuer offred, nor graunted to any but in Chriſt. Pſal.51.

2 In that he calleth vpon God to remember the ſeales of his couenaunt of grace, which in his tyme were certaine cleanſings with Hyſop, and ſuch like things, as the law required, purifyings, and ſuch like actions, which for the cōfirmation of the faith of the fathers, God hath in his firſt couenant appointed. Pſal.51.

3 The Apoſtle witneſſeth that Da-

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uid looked for no other righteouſnes, but the righteouſneſſe of faith, for he hath for the cõfirmation of his cauſe of free iuſtificatiõ by Chriſt, the authority of that moſt excellẽt Pſal. the 32. where Dauid in very deed extolleth the righteouſneſſe of faith, whẽ he ſaith: [d] Bleſſed is he whoſe wickedneſſe is forgiuẽ, and whoſe ſinne is couered, bleſſed is the man vnto whom the Lord imputeth not iniquitie, and in whoſe ſpirite there is no guile. Rom. 4. 7. 8. 9.

d *Pſal.* 32. 1. 2.

Now for ſo much as this is one principall obſeruation, let vs the more diligently ſearch, what faith is, how it is wrought in man, and by what proper brands it may be diſcerned: leſt that hauing for faith, but a ſhadow of faith, we may be fowly deceiued in our profeſſion of repentance: we may therefore for the inſtruction of the ignorant deſcribe it on this maner.

Faith is a liuely and continuing vertue, which the father of his mere grace by his holy ſpirite infuſeth or [e] worketh in our harts, for his Chriſtes ſake: whereby we receiue the good word of God

e *Eph.* 2. 8.

God, with an vndoubted and firme aſſent: and ſo receiue the ſame word, that by the light of Gods law we truely know & acknowledge our ſinnes, feele the wrath of God, diſpaire of our owne ſtrength, be effectually touched with the want of a mediatour, which may do away our ſinnes, pacifie Gods anger, giue vs ſtrength after to auoyd ſinne, and to liue a godly, ſober, and iuſt life, according to the rules of that deuine law: And by the light of the Goſpell we truely profeſſe and confeſſe, that Ieſus is our very Chriſt, God and man our onely redeemer: being thus acknowledged we embrace him, and all his benefits, and call vpon him with all confidence, perſwaſion, and aſſuraunce of the free pardon of our ſinnes, and we beleeue the moſt comfortable Euangelicall promiſes, that we are accepted as righteous before the father in the obedience and righteouſneſſe of his ſonne Ieſus Chriſt. And thus may faith be deſcribed, but leſt I be obſcure vnto thee (good Chriſtian) where I would be moſt plaine, I will endeuour yet, to

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make the foure pointes now manifeſt vnto thee.

Faith, attaineth theſe foure things by the meditation of the law.

1 The knowledge of ſinne Rom.7.7.
2 The feeling of Gods wrath for ſinne.
3 A deſpairing in our owne ſtrength, for that the law requireth perfect righteouſneſſe, and we are carnall, ſold vnder ſinne. Rom.7.14.
4 A longing deſire for a mediatour: for the law is a ſchoolemaiſter vnto Chriſt. Gal.3.24.

Faith hath theſe effects by the meditation of the Goſpell.

1 Firſt that we acknowledge Ieſus Chriſt God & mā to haue wrought moſt ſufficiently the great worke of our redemption.
2 Secondly that we embrace Chriſt as our onely mediatour with a certaine perſwaſiō that our

our ſinnes ſhalbe pardoned in his bloud, that we ſhalbe accepted as righteous before the father in his obedience.

3 Thē followeth this former perſwaſion, [1] a cō-fident inuocation of God.&c. [1] *Rom.*10.13.14.

4 Fourthly,after this loue and acquaintance (as it were) with the Lord, there followeth in vs an earneſt endeuour to practiſe an obedience vnto Gods reuealed will in a holy,ſober and iuſt life.

Againe the better to know a true iuſtifying faith note theſe rules which follow.

1 Faith is well perſwaded of the deuine truth of the [g] good word of God, & knoweth the voyce of Ieſus Chriſt. [g] *Rom.* 10.17. *Iohn.*10.

2 Faith is ſincerely affected with a pure loue towardes the father and his ſonne Ieſus Chriſt,and is holpen by the holy [h] ſpirit in the inuocation of God. [h] *Rom.*8.26.

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3 Faith ſo loueth God that it abhorreth all things whereby his name is diſhonored.

4 Faith is liuely and permanent, but the ſhadow of faith is dead [i] and diſcontinuing.

i Iam.2. Math.13.

5 Faith reſteth vpon the reuealed will of God in his word onely . Rom. 10.17.

6 Faith is wrought by the word of God preached.Rom.10.14.

7 Faith doth not only heare the word, receiue the word, vnderſtand the word, reioyce in the word, (for thus farre many hypocrits haue gone in the profeſſion of faith.Math.13.20,21.&c.) but alſo openeth the moſt ſecrete part of the heart, and therein hideth the word of God,as a moſt precious iewel in a treaſurehouſe,for the good vſes which God hath appointed. And of this keeping of the word in the ſecrete of the hart,theſe places doe teſtifie.

Prou.2.1. 1 Prou.4.20. My ſonne, hearken vnto my words,incline thine eare vnto my ſayings: let them not depart from thine eyes,but keepe them in the midſt of

of thine heart.

2 Pſal.119.11. I haue hid thy promiſes in mine heart, that I might not ſinne againſt thee.

3 Pſal.51. Behold thou loueſt truth in the inward affections, therefore haſt thou taught me wiſdome in the ſecrete of my heart.

4 Luke 2. 19. But Mary kept all theſe ſayings, & pondered them in her heart. Againe verſ.51. His mother kept all theſe ſayings in her heart.

For if the word be not wel wrapped in the heart, it wil be ſoone vncouered, deſcried, and deuoured of ſome aduerſarie, or ſome euill weedes will growe therewithall and choake it, as appeareth in the euill hearers, Mat.13. Reade Ierem.20.9.10. and Chap.23.9.29.

8 Faith, by the mighty power of the word, bringeth into captiuitie all our thoughtes to the obedience of Chriſt. 2.Cor.10.4.5.

9 Faith hath the teſtimonie of Gods ſpirite. Rom.8.16. which ſpirit doth not onely ſpeake within vs, but alſo perſuadeth vs of the good grace of God to-

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wards vs, by arguments drawen from our free redemption in Christ. Lastly, the same spirite continually mortifieth sinne in vs, and quickeneth our mortall bodies, to bring foorth most sweete and pleasant fruites vnto God[a].

a *Rom.* 8. 11. *Gal.* 5.22.

THE SEVENTH POINT to be obserued in Dauids repentance.

The seuenth thing to be obserued in true repẽtance is the inward solace, ioy and peace, which the mind & conscięce hath with God, because it is freed from the bondage of sinne, the curse of the law, &c. and restored to grace againe.

1 This ioy and solace of a good conscience the Apostle calleth it the kingdome of God. Rom. 14.17. and an especiall fruite of the holy Ghost. Gal. 5.22. and a sure consequent of our iustification by faith. Rom. 5.1. And the child of God in al his troubles comforteth himselfe therewith, as with a feast. Prou. 15.15.

2 Dauid longed for this ioy, as appeapeareth in his earnest prayer for it, where

where he crieth, saying, Restore to mee the ioy of thy saluation, and stablish me with thy free spirite. Psal. 51. 12.

8 THE LAST POINT TO be obserued in Dauids Repentance.

Lastly, in true repentance there will follow (after al the former good things) a resolute purpose to geue vp our selues [b] a liuing sacrifice, holy and acceptable vnto God, and an earnest studie and endeuour to bring foorth the good fruites of true repentance.

[b] *Rom. 12. 1.*

1 This is it that Iohn exhorteth his penitents vnto, when (censuring them most sharply) he cryeth out, O generations of vipers, who hath forewarned you to flie from the anger to come? bring foorth therefore fruites worthie amendment of life. Mat. 3. 7. 8. The penitent Christian must faithfully practise those good vertues which S. Peter hath [c] as it were in a golden chaine linked together, for hee shall haue much good vse of them, as the Apostle teacheth him.

[c] *2. Pet. 1. 5. 6. 7. read the place.*

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2 It was an especiall fruite of Dauids repentance, that he purposeth after his conuersion, to teach the wayes of God vnto the wicked, that sinners might be conuerted vnto the profession of Gods religion. This fruite doeth woonderfully please God, as the wordes of our Sauiour testifie vnto Peter, for thus hee saith of his fall and repentance. [d] Simon, Simon, behold, Sathan hath desired to winow you as wheate, but I haue prayed for thee that thy faith fayle not, therefore when thou art conuerted strengthen thy brethren. But as for the fruites of Dauids repentance, they shal better appeare in that part of his life which followeth.

d *Luke.22.* 31.32.

Now haue we seene, first what things are required principally of the holy Ghost in true repentance. 2 That Dauid hath not declined frō those diuine rules of true repentance. 3. Therefore we conclude of the premisses that Dauid after his fall truly repēted. 4. Then it is not to be doubted that Dauids example is a perfect presidēt vnto al good Christians of true repentance. And for this

this cauſe(no doubt)the holy Ghoſt for the inſtruction of the Saints of God, hath commended his repentance in the 51. Pſalm. vnto all poſteritie as long as the world endureth. In which Pſalme (good Reader)I recōmend theſe points, vnto thee as moſt worthy thy diligent obſeruation.

Firſt,that a publique ſinne,which offendeth the Church asketh a publique confeſſion, and ſignification of repentance.

Secondly,that a ſinne may for a long time bee ſmothered in a froſen heart without repentance, albeit the ſinner ceaſe from the euill of the action. The tirle of the pſalme.

Thirdly, repētance is wrought in vs ordinarily by the miniſtry of Gods word preached.

Fourthly,the penitent muſt remember no part of his former integritie. Ezech.18.24. but onely appeale to mercy offered in the redeemer. *Verſ.1.7.9.*

Fiſtly, the penitent muſt bee very ſharpe ſighted in his owne ſinnes,which will appeare in number many, ſo that he ſhalbe conſtrained to crie for much *Verſe 2.*

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washing, and for a multitude of compassions and mercies.

verſ.3. Sixtly, the penitent hath euer the vgly face of ſinne before the dore of his conſcience, vntill ſuch time as he is reconciled vnto God.

verſ.4. Seuenthly, the penitent albeit the whole world acquit him of his ſinnes, yet is he continually cited before Gods iudgement, vntill he be reconciled.

verſ.5. Eightly, the penitent hath not onely the ſight of his great preſumptuous, & knowen ſinnes: but alſo by the worde of God, the knowledge of his naturall pollution, and ſecret infection is reuealed vnto him.

verſ.6. Ninthly, the penitent delighteth to haue not onely his actions reformed (which thing an hipocrite may do) but alſo his inward affections: and not onely to haue the word in the lips and the braine (as many falſe Chriſtians haue it) but alſo to haue it hid in the moſt ſecret cloſet of the hart.

verſ.8. Tenthly, the penitent vntill he be reconciled is ſo ſore broken and pained within him, as he that hath ſome bro-

ken

ken bones.

Eleuenthly, the penitent vntill he be reconciled thinketh that God continually beholdeth, veweth, and numbreth his transgressions. *vers.9.*

Twelfthly, the penitent prayeth that not onely his externall behauiour may be chāged, but also that a new hart may be formed in him. *vers.10.*

Thirtenthly, the penitēt careth principally to be partaker of the ioy of his saluation, and to be established in his profession. *vers.12.*

Fourteenthly, the penitent laboureth as much as in him lieth in word and deed, for the conuersion of his brethren. *vers.13.*

Fiftteenthly, the penitent onely hath his tongue vntied, & is most apt to sing ioyfully the praises of God. *vers.14.15.*

Sixteenthly, the penitent searcheth out diligently, by what maner of seruice to please God, and because the Lord is much delighted with the broken and tender hart, he alway careth to preserue such a hart within him. *vers.16.17*

Seuenteenthly, the penitent greatly trembleth lest his sinnes be an occasion *vers.18.*

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vnto the faithfull of any falling, and therefore he earneſtly calleth for Gods gratious protection ouer them.

Verſ. 19. Eighteenthly, the penitent is wel aſſured that God will accept in Chriſt his good ſeruice, the fruites of his faith and true repentance.

And thus haſt thou ſeene (good chriſtian) how the holy man of God Dauid recouered his former ſtate by repentance. And as for the truth of his repentance, thou maiſt be vndoubtedly perſwaded thereof, ſeing that it is ſo ſufficiently, poynt by poynt in the holy bookes of God confirmed vnto thee. Furthermore (that nothing may be wāting for thine inſtruction in this doctrine) leſt thou ſhouldeſt fondly ſuppoſe (as do ſome) that repentance is no more but to afflict the ſoule for a day, and to bow downe the head as a bull ruſh, and to lie downe in ſackcloth and aſhes, &c. We will proſecute this matter, and ſtretch out this diuine rule further, that we may learne what his life was which followed his repentance.

e Eſay 58. 5.

And here ſhalbe ſeene firſt what acquaintance

quaintance and familiaritie he had afterwards with God, and in what maner he cheriſhed that tender and trembling heart which God had wrought in him: 2. what temptations againe aſſayled him: 3 what frailty folowed: 4 & laſtly, the confirmation of his faith, & how God neuer fayled him vnto the houre of his death.

OF DAVIDS FEARE, tender heart, & acquaintance, which he had with the Lord after his repentance.

The Lord is greatly delighted in thē which carie within them continuallie a tender, a trembling, and a faithfull heart, and with ſuch he will be familiarly acquainted, as the holy Ghoſt witneſſeth often. Eſay ſaith: To f him will I looke, euen to him that is poore, and of a contrite ſpirite, and trembleth at my words, (as for others) he that killeth a bullock is as if he ſlew a man, he that ſacrificeth a ſheepe, as if he cut off a dogs necke, he that offereth an oblation, as if he offered ſwines bloud he that remembreth incenſe, as if he bleſſed an Idoll.

f *Eſ.66.2.3*

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g Prou.28.14. And Salomō ſaith, bleſſed is g the man that feareth alway, but he that hardneth his heart, ſhall fall into euill. And Moſes chargeth the Iſraelites to ſet their h Deut.32.46. hearts h to the word of God. The au- i Hcb.3.12. thor to the Hebrewes ſaith, Take i heed brethren, leaſt at any time there be in any of you an euill heart, and vnfaithful to depart away from the liuing God. k Iob.22.21.22. Iob again he ſaith, k Acquaint thy ſelf with him (that is, the Lord) and make peace, thereby thou ſhalt haue proſperitie, receaue I pray thee the law of his mouth, and lay vp his wordes in thine heart. That theſe thinges were to be found in Dauid, the holy hiſtorie of Samuel, the kings, the Chronicles, and his ſweet Pſalmes can aboundantly teſtifie vnto vs.

1 OF DAVIDS FEARE.

1 Pſal.25.11 &c. For thy names ſake ô Lord be mercifull vnto mine iniquitie, for it is great: what man is he that feareth the Lord, him will he teach the way that he ſhall chuſe: his ſoule ſhall dwell at eaſe, and his ſeede ſhall inherite the

the land: the ſecrete of the Lord is reuealed to them that feare him, and his couenant to geue them vnderſtanding.

2 Pſal.119. 53. Feare is come vpon me for the wicked which forſake thy law. Verſe 120. My fleſh trembleth for feare of thee, and I am afraide of thy iudgements.

3 Pſ.34.7. The Angel of the Lord pitcheth roūd about thē that fear him, & deliuereth them: taſte ye & ſee how gratious the Lord is, bleſſed is the man that truſteth in him: feare the Lord ye his Saints, for nothing wanteth to them that feare him: the Lions doe lack and ſuffer hunger, but they which ſeeke the Lord ſhal want nothing that is good: come children, hearken vnto me, and I will teach you the feare of the Lord.

2 *OF DAVIDS TEARES, tender heart, and hatred of ſinne.*

1 Pſal.119. verſ. 136. Mine eyes guſh out with riuers of water, becauſe they keepe not thy law. Verſe 158. I haue ſeene the tranſgreſſors, and was grieued becauſe they keep not thy word.

2 Pſal. 139. 21. Doe not I hate them O Lord that hate thee? and do I not earneſtly contend with thoſe that riſe vp againſt thee? I hate them with an vnfayned hatred, as if they were mine vtter enemies.

3 2. Sam. 16. 7. 10. When Sheimei curſed him, reprochfully taunting him, & ſaying, come foorth thou murtherer, & thou man of Belial: Dauid humbled himſelfe, and ſaid to his men: Let him alone, the Lord hath bidden him curſe Dauid.

4 Of Dauids teares reade Pſal. 6. 6. Pſal. 32. 4. Pſal. 69. 10. Pſal. 42. 3. Pſal. 102. 9.

3 *OF DAVIDS FAITHfull heart, and acquaintance with God.*

1 Pſal. 23. The Lorde is my ſhepheard, I ſhal not want: he maketh me to reſt in greene paſtures, and leadeth me by the ſtil waters: he reſtoreth my ſoul, and leadeth me in the pathes of righteouſneſſe for his names ſake: yea though I ſhould walke through the valley of the

the ſhadow of death, I will feare none euill, for thou art with me: thy rod and thy ſtaffe they comfort me: thou doeſt prepare a table before mee in the ſight of mine aduerſaries: thou doeſt annoint mine head with oyle, and my cup runneth ouer. Doubtles kindnes & mercie ſhall follow me all the dayes of my life, and I ſhall remaine a long ſeaſon in the houſe of the Lord.

2 Pſal. 91. 1. 2. who ſo dwelleth in the ſecret of the moſt high ſhall abide in the ſhadow of the almightie, I will ſay vnto the Lord ô myne hope and my fortreſſe, he is my God in him will I truſt.

3 Pſal. 27. 1. The Lord is my light & my ſaluation, whom ſhall I feare? the Lord is the ſtrength of my life, of whõ ſhall I be afrayde? verſ. 3. though an hoſt pitched againſt me, mine hart ſhould not be afraide: though warre be raiſed againſt me, I wil truſt in this, that God will deliuer me. verſ. 14. hope in the Lord, be ſtrong, and hee ſhall comfort thine hart, and truſt in the Lord.

4 Pſal. 37. 3. Truſt in the Lord, and

do good, dwell in the land, and thou ſhalt be fed aſſuredly: and delight thy ſelfe in the Lord, and he ſhall geue thee thine harts deſire: commit thy way vnto the Lord, and truſt in him, and he ſhal bring it to paſſe, and he ſhall bring forth thy righteouſneſſe as the light, and thy iudgement as noone day: wayt patiētly vpon the Lord & hope in him.

5 Speaking againſt his enemies. Pſal. 4. 3. he ſaith, Be ye ſure that the Lord hath choſen to himſelfe a godly man: the Lord will heare when I call vnto him. verſ. 7. thou haſt geuen me more ioy of hart then they haue had, when their wheate and wine did abound: I will lay me downe in peace for thou Lord onely makeſt me dwell in ſafety.

6 Dauids prayers are heard, and graunted, or conſidered. Pſal. 6 8. The Lord hath heard the voyce of my weeping, the Lord hath heard my petition, the Lord will receaue my prayer. Pſal. 28. 6. prayſed be the Lord, for he hath heard the voyce of my petitions. Pſal. 61. 4. 5. I will dwell in thy tabernacle for

for euer,and my truſt ſhalbe vnder the couering of thy wings,for thou ô God haſt heard my deſires, thou haſt geuen an heritage vnto thoſe that feare thy name.Pſal.66. 18. If I regard wickednes in myne hart, the Lord will not heare me,but God hath heard me and conſidered the voyce of my prayer. Pſal. 31. 21.22.though I ſayd in myne haſt I am caſt out of thy ſight, yet thou heardeſt the voyce of my prayer.

4. *THE LORD (AS IT were) abſenteth himſelfe, ſometimes from Dauid.*

And yet notwithſtanding his good feare,conſtancy,and religious acquaintaunce with the Lord: it is to be diligently obſerued, how the Lord ſometimes hideth (as it were) his louing countenance from Dauid, and will not for a time be founde, neither with much crying,weeping,faſting, nor calling vpon him. No doubt the Lordes good purpoſe is hereby, not to forget his deare ſeruant at any time, albeit he keepe long ſilence: but to awaken him

a *Cant.* 5.6. Note.

b *Cant.5.2. Mat.25.5.* from [b] slothfulnesse(for we sleepe all) and to worke in him a greater feeling of his wants,by wrastling with Sathan, sinne,hel,and desperation,and to make him more diligently,and watchfully to attend vpon his Lords seruice,&c. And for the confirmation of this obseruation I commend these places to thy meditation.

1 Psal.22.1.2.my God, my God why hast thou forsaken me, and art so farre from my health, and from the wordes of my roring? O my God I cry by day, but thou heaerst not, and by night but haue no audience.

2 Psal. 42. 1. as the hart brayeth for the riuers of waters, so pāteth my soule after thee ô God. vers.2. my soule thirsteth for thee. vers. 3. my teares haue bene my meate day and night, while they dayly say, where is thy God? vers. 5. why art thou cast downe,ô my soule, and vnquiet within me, wayt on God for I will yet geue him thankes,for the helpe of his presence,read,43.5. 116.7.

3 Psal. 32. 4. when I held my toung my bones consumed,and when I rored all

all the day, for thine hand was heauie vpon meday and night, and my moiſture was turned into the drought of ſommer, verſ.6. therfore ſhall euery one that is godly make his prayer vnto thee in a time when thou mayſt be founde, ſurely in the floud of great waters they ſhall not come neare him.

4 Pſal.62. 1. 5. 6. yet my ſoule keepe thou ſilence vnto God, of him commeth my ſaluation: yet he is my ſtrēgth and my ſaluation, and my defence, therfore I ſhall not much be moued.

5 Pſal.69. 1. 2. 3. Saue me ô God for the waters are entred euen to my ſoule, I ſticke faſt in the deepe myre, where no ſtay is: I am come into deepe waters, and the ſtreames runne ouer me: I am weary of my crying, my throte is dry, myne eyes fayle me while I wayt for my God, read all the Pſal.

6. Pſal.77.7. Will the Lord abſent himſelfe for euer? is his mercy cleane gone for euer? doth his promiſe faile for euermore? hath God forgotten to be mercifull? hath he ſhut vp his tender mercy in diſpleaſure? verſ.10. And I

ſaid this is my death.&c.

And thus farre ſhall ſerue to haue ſeene the godly feare which Dauid had after his repentaunce, and how he cheriſhed alſo that tender hart which was wrought in him, and what familiar acceſſe by prayers he had vnto God. And laſtly how the Lord notwithſtanding lefte him ſometimes to wraſtle with death & deſperation, but alwaies in the end, after great paine, many teares, much faſting, crying and calling vpon God, the Lord anſwereth him, and in the end moſt comfortably cheereth him in all his afflictions. Now it followeth, ſecondly to take a ſhort vewe, how the Lord exerciſed him in that part of his life which followed his repētance with ſundry more temptations.

2. *DAVIDS TEMPTAtions after his Repentance.*

1. Tempt. Firſt, the filthy inceſt of his graceleſſe ſonne Ammon with his ſiſter Thamar humbled him, & vexed him right ſore, wherevppon there followed alſo the horrible murder which his other euill ſonne

ſonne committed, who to be reuenged for his ſiſter Thamar ſlew his [c] brother Ammon. For theſe fearefull ſinnes of his houſhold he was ſo wounded that he felt the wrath of God, according to Nathans [d] propheſie, vpon himſelfe and his houſe, ſo that he tare his garments, and lay on the ground, and all his ſeruants ſtood by with their clothes rent. If Lot in ſeeing and hearing the Sodomites vexed [e] his righteous ſoule from day to day with their vnlawfull deedes, being but Heatheniſh ſtraungers vnto him: how much more righteous Dauid, with the vncleane and vniuſt conuerſation of his owne houſhold?

c 2. *Sam.* 13

d 2. *Sam.* 12. 10.

e 2. *Pet.* 2. 7. 8.

Secondly, the ſuddaine ſtroke of the Lordes hand vpon that [f] childe which was begotten in adultery, for notwithſtanding he faſted and lay all night vpon the earth, and wept ſore, and ſo continued mourning vntill the child departed, yet he could not be heard.

2. Tempt.

f 2. *Sam.* 12. 15.

Thirdly, the treacherous conſpiracy which God raiſed out of his own houſe againſt him by his deere ſonne Abſhalom, no doubt ſhooke Dauid alſo

3. Tempt.

mightily. All the circumstances of this
2.Sam.15. temptatiō are briefly pointed at by the holy Ghost, and no doubt euery one of them gaue Dauids heart a blow. First the Lord saith, the pride of this Absha-lom was such that (as if his father had commended the gouernment into his handes) he gotte fiftie men in princely
verſ.1. maner to runne before him. Secondly,
2. his ambition was such, that (as if hee were apointed the Lord chiefe iudge of the land) he called euery mā before him, that had any matter, and came vnto the king for iudgement, and after some familiar quettiōs, he iustified their cause, and complained against the want of iustice in his father, wishing himselfe to be in place to do iustice. Thirdly, his flattering speeches and his behauiour was such, that he seemed before the people to be the worthiest man for the kingdome, for he vsed great courtesie to al that came neere him, putting forth
verſ.6. his hand (after a courtly manner) with a kisse, and all this he did (saith the holy Ghost) to steale away the hartes of the men of Israel. Fourthly, in processe

of

of time, his cõſpiracie ſtrẽgthened with Achitophels counſell, came vnto Dauids eares, who then fled from his euill vnnaturall ſonne, and wept, and had his head couered with aſhes and duſt in ſigne of ſorrow, and went barefooted. Laſtly, the miſerable death of that his graceleſſe ſonne brought Gods iudgements afreſh into his memory, and cauſed him great ſorrow.

verſ. 14.
verſ. 30.
Read. 18. *Chap.* 9. 33.

Fourthly, the railing ſpeaches of Shimei were no doubt a great ſcourge and a bitter temptation for the triall of his faith & patience, for in the midſt of his ſorrowes, that curſed mã curſed Dauid in moſt vile maner, affirming all Dauids miſery to befal him iuſtly for Sauls houſe: his curſed ſpeech was this, Come forth come forth thou murtherer and wicked mã, the Lord hath brought vpõ thee all the bloud of the houſe of Saul in whoſe ſteede thou haſt raigned. Behold thou art taken in thy wickedneſſe becauſe thou art a murtherer. Notwithſtanding all this reuiling ſpeach, yet (for that he felt that it was Gods iudgement for his ſinne) he humbled

4 Temptation.

2 *Sam.* 16. 7.

himſelfe vnder Gods mighty hand, affirming that the Lord ſent Shimei to curſe Dauid.

5. Tempt. Fiftly, when Abſhalom was dead, and the fire of his treaſon quenched: leſt Dauid ſhould yet breath, Sathan exerciſeth his faith with another cõſpiracie: for anon after hee ſtirred vp a wicked man named Sheba, the ſonne of Bichri, 2. Sam. 20. 1 a man of Iemini, who blewe the trumpet, and made all Iſrael folow after him againſt Dauid, reproching him in moſt contemptuous manner, ſaying vnto the men of Iſrael: wee haue no part in Dauid, neither haue we inheritance in the ſonne of Iſhai: & ſo this euil man moued the people againe to ſedition.

6. Tempt. Sixtly: there followed alſo immediatly vpon the former euils, a great famine in Dauids kingdome which laſted three yeares, becauſe the Lords iudgements were not fully [a] executed vpon the houſe of Saul. This famine did wonderfully appall Dauids heart, who had as religious a care of all Gods Church, as of his owne ſoule.

a 2. Sam. 21 1. &c.

7. Tempt. Seuenthly, in the famine (when ſome ſtrength

ſtrength of his kingdome was now weakened and diminiſhed) the Lord exerciſed Dauids faith with warres againe: for the Philiſtines ſet vpon him with foure great battailes, at which time he was himſelfe alſo in great danger of his life: but his wiſe Princes faithfully preſerued him, fearing leſt with the loſſe of his life, they [b] ſhould alſo leeſe the light of Iſrael. 2. Sam. 21. 15. b verſ. 17.

Laſtly, Dauid againe, becauſe of the former three yeares famine and warres, fearing leſt the ſtrength of his people was now ſore worn, nūbred his people, as much reſting vpō the power, might, and number of his ſtrong men: whereunto (it is alſo written) that the Lord [c] moued him by Sathan, [d] becauſe his wrath was kindled againſt Iſrael. For the chaſtiſement of the which ſinne, the Lord bade him chooſe either to haue three yeares more of famine added to the foure which were [e] paſt, or three moneths to be deſtroyed before his aduerſaries, or els that the Angell of the Lord ſhould deſtroy throughout the coaſtes of Iſrael three dayes with the 8. Tempt. c 2. Sam. 24. 1. d. 1. Chro. 21. 1. e 2. Sam. 24. 13.

peſtilence: at which time he choſe to fal into the Lords hands, affirming that he was in a woonderfull [f] ſtraite, and hee praied in great zeale for his people.

f verſ. 14.

And thus haue we ſeen againe with what temptations the Lord God exerciſed this holy man continually: let vs thē after his example, patiently endure ſuch tēptations as the Lord God ſhall lay vpon vs, & pray vnto the Lord that we may haue good vſe of them, that theſe [g] trials of our faith may bring foorth in vs patience, and patience experience, and experience hope, which maketh not aſhamed: then ſhal we vnderſtand that ſaying of the holy Ghoſt, which the naturall man ſo greatly reſiſteth, [h] my brethren, count it exceeding ioy when ye fall into diuers temptations.

g Rom. 5. 4. 5.

h Iames. 1. 2.

3 DAVIDS FRAILTIE *after his repentance.*

Againe, albeit Dauids repentance was ſingular and excellent (as before is ſhewed) yet for that hee caried about with him that bodie of ſinne, (as the Apoſtle

poſtle ſpeaketh, his naturall corruptiõ: he wanted not many infirmities, and therefore for thine inſtruction (good Chriſtian) the holy Ghoſt hath alſo recorded his frailtie which followed his repentance, on this manner.

Firſt, Dauid is greatly blamed of the holy Ghoſt (& ſo he was in deed greatly to be diſliked) for the education of his children: and for this cauſe partly are thoſe fearefull ſinnes of his houſehold ſet foorth to the view of all the world: as, murther, inceſt, pride, adulterie, treaſon, &c. That Dauid was too ſlowe to diſcipline his family, albeit the hiſtorie cõmended his care[i] ouer Thamar: yet is he greatly diſcommended for the education of Adonijah, for that it is ſaid, hee[k] feared to diſpleaſe him from his childhoode. The like is to be vnderſtoode of his other two ſonnes, vpon whom the Lord poured his fearefull iudgements. 1. Frailtie. [i] 2. *Sam.* 13. 2. 6. [k] 1. *King.* 1. 6.

Secondly he ſpared his proud deſperat ſonne Abſhalom, ſuffering him to eſcape into Geſhur, after his murther, contrarie[l] to the law of God, prouided 2. Frailtie. [l] *Gen.* 9. 6. *Exod.* 21. 22.

& written for murder. And afterwards when he came into his kingdome, to shew some part of iustice, and to couer his affection and foolish pitie, [m] he forbade him to see his face: notwithstanding, not lōg after he receiued him into his Court, embraced him with a kisse, and suffered the proud man to prouide him Chariots, and horses, and fifty men to [n] runne before him.

m 2. Sam. 14. 24.

n Chap. 15. 1.

3. Frailtie. Thirdly, it was Dauids infirmitie, that not resting himselfe patiently vpon Gods prouidence as he had told [o] Zadock he would do, he counselled his frend Hushai to dissemble in those troublesome times to the end he might bring Achitophels [p] cōsell to naught: and this sufficed not, but Zadock also and Abiathar, the holy [q] Priests must staine their professiō before Absalom and his people in the same maner.

o 2. Sam. 15. 26.

p 2. Sam. 16. 17.

q Chap. 16. 17. 18. 35.

4. Frailtie. Fourthly, he vsed Mephibosheth his frind [r] Ionathans sonne very euill, after his returne into his kingdome: for first considering his othe made vnto so deare a frind: considering the trechery of that false [s] Ziba, against his master Mephi-

r 2. Sam. 20. 15.

s 2. Sam. 9. 6

Mephibosheth, thirdly the great[t] griefe of Mephibosheth for Dauids troubles, 3. for from his departure out of the Citie vnto his returne, he had neither washed his feete, nor dressed his beard, nor washed his clothes, &c. Lastly the truth of all these circumstances being well knowen: notwithstanding he vniustly and sourely aunswered him, not regarding his good cause, being so humbled: why[u] speakest thou any more of thy matters? I haue said, thou and Ziba deuide the landes.

t 2.Sam.16

u 2.Sam. 19.24.29.

Fiftly and lastly, after that he and his people were brought low (as is before said) with ciuill and forraine warres, and with a long famine: he thought his power and strength much wasted and weakned: and so distrusting Gods former prouidence, whereof he had a long and comfortable experience, he caused his people to be numbred, and this diffidencie and distrust greatly displeased God. 5. Frailtie.

And thus hast thou sene (good reader) Dauids latter infirmities also: for as for presumptuous, and rebellious

sinnes, we neuer read, that any such had the dominion ouer him any more vnto the day of his death, for he prayed continually, most instantly against such [x] iniquities: desirous also dayly to be more and more cleansed from his secret sinnes, and infirmities before specified, and such like, and to haue the good [y] image of God restored in him. Now lastly foloweth the cõfirmation of Dauids faith and repentance.

x *Psal.* 19. 13. *vers.* 12.

y *Ephes.* 4. 24.

4. *THE CONFIRMATION of Dauids faith and Repentance.*

First by Gods spirit.

Vt supra: againe. 2. Sam. 23. 1. 2. The spirit of the Lord spake by me, & his word was in my toũg. Psal. 51. 12. restore to me the ioy of thy saluation, & stablish me with thy free spirite.

Secondly by the word of God preached: and his conference

1. with Nathan. 2. Sam. 12. — 2. Chro. 29. 25.
2. with Gad. 2. Sam. 24. 11. — 2. Chro. 29. 25.
3. with Zadock. — 2. Sam. 15. 27. 29.
4. with Abiathar. — 2. Sam. 15. 27. 29.

Thirdly

Thirdly by the Sacraments. &c.

1. Circumcision. } *Vt supra.*
2. Passeouer. }
3. His sacrifices, and other ceremonial exercises and testimonies of faith. 2. Sam. 24. 25.

Fourthly by prayer & fasting.

1. He fasted and prayed for his child as lōg as there was any hope of life in him 2. Sam. 12. 16. 21.

2 When his sonne Absalom and Achitophell conspired against him, he wept and prayed against them on this manner: O Lord I pray thee turne the counsell of Achitophell to foolishnesse. 2. Sam. 15. 30. 32. & this prayer was heard & graunted: for it is written, the Lord determined to destroy the good counsell of Achitophell, that the Lord might bring euil vpon Absalom, and so it

came to passe, the Lordes iudgements fell vpon both most fearefully, for Achitophell seing the contempt of his counsell, sadled his asse, & arose, and went home vnto his citie, & put his housholde in order, and hanged himselfe. 2. Sam. 17. ver. 14. 23. And Absha-

a *A good president for all effeminate proud fooles of our time.*

loms [a] prowd effeminat locks caught hold of an oke, and he was taken betweene the heauen and the earth, and so hanged vntill he was slaine by Ioab and his men. 2. Sam. 18. 9. 15.

3. After the great famine, and foure great victories had against the Philistins, he praiseth God with a notable Psalme of thankesgiuing. 2. Sam. 22.

4. After that he so fearefully numbred his people, the holy Ghost saith that he was therefore checked and rebuked by his owne hart [b] and conscience, for thus it is written: Then Dauids hart smote him after he had nūbred his people: and then he prayed on this maner: O Lord I haue sinned exceedingly in that I haue done, therfore now Lord I beseech thee take away the trespasse of thy seruaunt for

b *A liuely marke of a good man, to be warned and checked by the heart.' read Iob. 27. 6. and 31. 7. 27.*

I haue done very fooliſhly.2.Sam.24.10.

5. Of Dauids faſting, read Pſal.109.24. Pſ.69.10. See more of his prayers. 1. Chro.29. 10.

Fiftly by Gods wõderfull, & continuall prouidẽce ouer him

Firſt in that moſt vnnaturall conſpiracie of his graceleſſe ſonne Abſhalom,who wãted no means, in mans iudgemẽt, to take the ſcepter from his old father,and to thruſt him beſide his throne: but that the Lord wonderfully beſide al expectation of man brought him & his to confuſion. 2.Sam. 15. 16. 17. 18. chapters.

Secondly in the treaſon, & ſedition of Sheba which was dangerous alſo, if the circumſtances be conſidered.2.Sam.20.

Thirdly in the 3.yeares famine. 2.Sam. 21.

Fourthly, in the foure great battels agaynſt the Philliſtins, the great prouidence & wonderfull deliueraunce of the Lord did manifeſtly appeare vnto him, who deliuered him out of all his troubles. 2. Sam.21.15. &c.

Sixtly by the good exercise of religion, which by his good means was eſtabliſhed in his kingdom: the loue and care he had of religion and of the pure ſeruice of God according to his word appeareth:

Gad the kings ſeer.

Faile not to read. 1. Chron.22.

First, in his ſingular reuerence of Gods prophets, Gad and Nathan, doing al things by their good aduiſe and inſtruction. 2.Chron.29.25.

Secondly, in his great care to build a houſe for the Lords ſeruice. 1.Chr. 22. wherein he was wōderfully delighted. verſ. 16. vnto his ſonne Solomon he ſaith: Vp (therfore) and be doing, and the Lord wilbe with thee. Againe chap.28.10. Be ſtrong therefore and doe it.

Third-

Thirdly, he appointed miniſters, &c. for the ſeruice of the Lord. 1. Chr. 16. and 23. and 25. as Nathan & Gad the Prophets of the Lord, both out of the Law and by reuelation inſtructed him. 2. Chr. 29. 25.

And thus (good Chriſtian) hath the Lord exerciſed the faith of his beloued ſeruant Dauid all his life long, and gratiouſly confirmed it vnto the end. This holy Prophet was but of baſe birth, the ſonne of Iſhai, wherewithall he is often reproched and [a] ſcorned by Saul and his ſeruants: of the towne of [b] Bethlehem and tribe of Iudah: the youngeſt of all his brethren, but a goodly man in all proportions, [c] ruddie, and of a good countenance, and comely viſage: him did the Lord God chooſe to ſucceede Saul in his kingdome, and annointed him by the handes of his Prophet Samuel. But before he eſtabliſhed him in his kingdome he tried him (as we haue ſeene) with ſundrie afflictiõs, & poured vpon him many ſeas of troubles. And

a 1. *Sam.* 20 27. 31.

b 1. *Sam.* 16 11. 17. 58.

c 1. *Sam.* 16. 12. 13.

notwithſtanding the holy Ghoſt wit-
d *Act.13.* neſſeth of him, ſaying, I haue[d] founde
22. Dauid the ſonne of Ieſſe, a man after
mine owne heart, which will doe all
things that I will. And he continued,
as we haue before ſhewed, a moſt god-
lie, a moſt faithfull and religious man,
(being ſuſteined by Gods grace, his
word, his ſpirite and prouidence,) vnto
the end. And in the end he died in a
good[e] age, full of daies, riches, and ho-
e 1.*Chro.* nor.
29.28.

Furthermore, if any man dare be ſo
bold as to obiect that this former preſi-
dent was but one ſingular example of
an extraordinarie perſon, and that ther-
fore the Chriſtian is not thus ſtrictly to
be tied & examined by ſuch a rare ex-
ample: thou ſhalt finde (and I wil ſome-
what aſſay to ſhew thee good Reader)
the ſame promiſes, the ſame faith, &c.
in all the godly fathers which the book
of God pointeth at for vs to followe.
Let vs then take a ſhort view for our
better confirmatiõ in the former prin-
ciples of ſome other of the holy fathers,
as of Abraham, Iſaac, & Iacob, whõ the
Scriptures

Scriptures lay often before vs, as notable presidents for our imitation.

ABRAHAM.

First the promises of God vnto Abraham.

1 The seede of the woman shal bruse the serpents head. &c. Gen. 3. 15. and such like. — Generall.

2 In thee shal all the families of the earth be blessed. Gen. 12. 3. — Speciall.

3 I wil make of thee a great Nation, and wil blesse thee. Gen 12. 2.

4 Vnto thy seed will I geue this lād. Genesis 12. 7. & such like.

SECONDLY OF ABRAhams faith.

1 Abraham beleeued the Lord, and he counted that to him for righteousnesse. Gen. 15. 6. Rom. 4. 1. 5. 9. &c.

2 By faith Abraham obeyed God, when he was called to goe out into a place which hee should afterward re-

ceiue for inheritance, and he went out, not knowing whither he went. By faith he abode in the land of promiſe, as in a ſtrange Countrey, as one that dwelt in Tents with Iſaac and Iacob heires with him of the ſame promiſe: for he looked for a City hauing a foundation whoſe buylder & maker is God. Heb.11.8.9.10.

THIRDLY ABRAHAMS temptations were theſe and ſuch like.

Notwithſtanding the good promiſes of God made vnto him, that he ſhould be heire of that land in his ſeed: yet could he not haue one place for a long time to reſt his foote in, for he paſſed through the land, & liued as a wayfaring man in Tents, without any certaine place to dwel in. Gen.12.6.8.9.

2 Secondly, Abraham was driuen by famine out of the promiſed land, to ſoiourne in the moſt vile idolotrous coũtrey of Egypt. Gen.12.10.

3 Thirdly, to ſhake yet more his faith in the promiſes, his wife was taken frō him

him in Egypt, and was geuen to Pharaoh the king. Gen. 12. 15.

Fourthly, Abraham together with Sara his wife, were of a great age before they had the promiſed ſonne: and the Lord ſeemed vnto them either to delay the performance of his promiſe, or not to keepe his promiſe made vnto him concerning his poſteritie, for that by courſe of nature hee was paſt hope of hauing any child. Gen. 15. 2.

Laſtly, after that the holy promiſe was ſealed, and the couenant betweene God and Abraham with his ſeede, was made autenticall, with the ſeale of Circumciſion, the promiſed ſonne named, borne, circumciſed, and growen to the age of thirtie yeares or thereabout, whē there was no hope at all of any ſecond ſonne, the Lord to trie Abrahams faith (as ſaith the Scripture) biddeth him offer him for a burnt offering vpon the mountaines of the land of Moriah. Gen. 22. 1. 2.

And thus was Abrahams faith exerciſed with temptations.

FOVRTHLY ABRAhams frailtie.

1 The first and second temptation so amazed him, that he was forced to vse an vnlawfull meanes to saue himselfe: for he called his wife his sister, and so put her in danger also. Gen. 12. 13.

2 The fourth temptation also so appalled him that he burst out into these or the like doubtful speeches: albeit he
Gen. 17. 1. beleeued the promises to be true, yet his ignorance was such, that he could not vnderstand how God would performe them vnto him: for he crieth: ô Lord what wilt thou geue me (as concerning the former promises) seing that I goe childlesse. Gen. 15. 2.

3 And because of the barrennesse of his wife Sarah he vsed an vnlawful meanes to come by the promise, for he went in to Hagar Sarahs hand-maide. Gen. 16. And he had concubines. Gen. 25. 6.

FIFTLY THE CONFIRmation of Abrahams faith.

Ephe. 1. 30. First by Gods spirite. *vt supra.*

Se-

Secõd, by the good word of promise, preached by God himselfe vnto him, and repeated
1. Gen.12.2.
2. Gen.12.7.
3. Gen.13.11.
4. Gen.15.5.
5. Ge.17.1.2.&c.
6. Gen.22.17.

Thirdly by the Sacrament of Circumcision, the seale of the righteousnes of faith. Rom.4.11. Gen.11.

Fourthly, by prayer and sacrifices, as it is written
1. Genes.12.7.
2. Genes.13.18.
3. Genes.14.20.
4. Genes.15.10.
5. Genes.17.3.
6. Genes.18.23.
7. Genes.20.17.
8. Genes.22.

Fiftly by Gods cõtinual care & prouidẽce ouer him: as may appeare
1. In his deliuerance in Egypt. Gen.12.
2. In his deliuerance and safegarde when he rescued Lot his brothers sonne, & saued him frõ his enimies. Genes.14.
3. In his great substance wherewith God enriched him. Gen.13.2.

2. ISAHAC.

1. *The promises were these and such like.*

1. The seed of the womā,&c. *vt supra.*
2. In thee shall all the fam. *vt supra.*
3. Thy seede shall possesse this land and be as the sand,&c. Gen.22.17.

2. ISAHACS FAITH.

By faith Isahac blessed his two sons, Iacob and Esaw concerning things to come. Heb.11.20.

3. ISAHACS TEMPtations.

1 First Ishmael his eldest brother mocked him & greatly disdained him, notwithstanding the former promises of God made vnto him, yea and so farre abused him, that the Apostle saith he persecuted him. Gen.21.9. Gal 4.29.

2 Secondly, his father shooke his faith sore: for he tried his sonnes faith also, when God tried him, concerning that bloudie and cruell sacrificing of his sonne. Gen.22.

Thirdly

Thirdly, there was a great famine in that land againe, which made him ſeek for friendſhip & acquaintance among the idolatrous Philliſtins in Gerar. Gen.26.1. 3

Fourthly, the Philliſtins hated him in Gerar (beyng a ſtraunger) and did vſe many meanes to annoy him, and at laſt droue him away. Gen.26.14. 4

Laſtly, his graceles ſonne Eſaus curſed mariages: read Gen 26.35. & Gen. 28.8.9. fayle not to read the places. 5

4. *ISAHAC HIS Frailtie.*

Firſt, the ſame feare and diſtruſt which was in his father, for in Gerar he ſaid of his wife, ſhe is my ſiſter, for he feared to ſay ſhe is my wife. Gen.26.7. 1

Secondly, he would haue appointed Eſau his heyre contrary to God his ſentence pronounced vnto him. Gen. 25. 23. and therefore he was ſtricken with a maruelous great feare. Ge.27.33. when that euil ſonne brought his hunted veniſon vnto him. 2

5. THE CONFIRMATION of his Faith.

1 First, by God his ſpirit. *vt ſupra.*

2 Secondly, by the word of God continually preached vnto him by Abraham his father, for the Lord him ſelfe affirmeth that Abraham would teach the Church in his family, to keepe the way of God, to doe righteouſneſſe and iudgement, &c. Gen. 18. 19.

The promiſe is repeated by the Lord vnto him. Gen. 26. 2. 3. 4. 5.

3 Thirdly, by the Sacrament of Circumciſion, *vt ſupra.*

4 Fourthly by prayers and his religious exerciſes. Gen. 24. 63. he went out to pray in the field towards the euening. Gen. 26 25. he buyldeth an altar,

5 and prayeth.

Fiftly by God his prouidēce cōtinually, & more eſpecially.

1. Enritching him: for Abraham gaue him all his goods. Gen. 25. 5.
2. In his deliuerance from his enuious brother Iſhmael. Gen. 21. 14.
3. When his father was redy to ſacrifice him. Gen. 22 13.
4. In the famin in Gerar. Gen. 26.

3 *I A-*

3 IACOB.

The promiſes.

The ſeede of the woman, &c. *vt ſupra.* 1 Comm6.

In thee ſhall, &c. *vt ſupra.* 2

The elder ſhall ſerue the younger. Gen.25.23. 3 Speciall.

I haue loued Iacob, and hated Eſau. Mal.1.2.Rom.9.13. 4

2 IACOBS FAITH.

The Scripture teſtifieth of his faith, ſaying, By faith Iacob when he was a dying, bleſſed both the ſonnes of Ioſeph.Heb.11.21.

3 IACOB HIS TEMPtations

First his brother Eſau had reſolued in his heart to murther him after his fathers death.Gen.27.41. 1

Secondly, the fraudulent dealing of Laban with him, was no ſmall triall of his faith. Gen.29. Againe, the enuie of Labans ſonnes.Gen.31.1. And laſtly, his perſecution at his departure: for Iacob 2

was a ſimple and iuſt man, & of a good conſcience. Gen. 25. 23.

3 Thirdly the great feare of his brother Eſau ſhooke him ſore in his returne vnto his countrey, for then he cried on this maner vnto God: I pray thee (ô God) deliuer me from the hand of my brother, from the hand of Eſau, for I feare him leſt hee will come and ſmite me and the mother vpon the children. Gen. 32. 5. 11.

4 Fourthly, his euill and diſobedient ſonnes troubled his faith and good conſcience, for thus he ſpeaketh vnto them after the ſlaughter of the Shechemites, you haue troubled me and made me ſtincke among the inhabitantes of the land, aſwell the Cananites as the Pherezites, and I being few in number they ſhal gather themſelues together againſt me and ſlay me, and ſo ſhall I and my houſe be deſtroyed. Gen. 34. 30.

5 Fiftly it was great grief vnto Iacobs gray haires to be robbed ſo ſodenly of his tender ſonne Ioſeph, for this made him rend his clothes and put on ſackecloth: ſaying, I will go downe vnto the graue

graue mourning, ſo his father wept for him. Gen. 37. 34. 35.

Sixtly there came a ſore famine vpon that land againe in his time: ſo that he was forced to ſeeke for ſuſtenaunce (as if God had forgotten his prouidēce and ſome part of his promiſe made vnto his fathers for that land) among Idolaters of an other countrey. Gen. 43. 1. 6

Laſtly it was no doubt a great triall of his faith, that the preſent neceſſitie droue him into Egipt. Gen. 43. 1.

4. *IACOBS FRAILTIE.*

Firſt his feare and diſtruſt concerning that promiſe which appeareth firſt in that he bought that birth-right of his graceleſſe brother: ſecondly for that with his mother he vſed an vnlawfull meanes to come by the bleſſing, not abiding the Lords good time for the performance of his promiſe. Gen. 25. 33. and 27. 1

Secondly Polygamie: which was a ſinne alſo in his father Abraham which euill cuſtome they learned of the Cananites & Chaldees who therein folowed Lamech the tyrant of the curſed houſe 2

and familie of Cayn. Gen. 29. and. 30. Gen. 4. 24. 19.

5. THE CONFIRMATION of Iacobs faith.

1 First by the ſpirit, *vt ſupra.*

2 Secondly by the word: for he wanted not the good inſtruction of his father and mother as may appeare.
- 1 By the confirmation of the bleſſing.
- 2 By his inſtruction concerning mariage. Gene. 28. 1. &c.

Againe the holy promiſe is repeated vnto him.
- 1. Geneſis 28. 12. 13. 14. 15.
- 2. Gen 31. 3.
- 3. Geneſis. 46. 3. 4. &c.

3 Thirdly by thoſe diuine viſions and reuelations which he receiued reade,
- 1. Gen. 28. 12. 13. &c.
- 2. Gen. 31. 3.
- 3. Gen. 32. 1.
- 4. Geneſis. 46. 2.

Fourthly

Fouthly by prayer and other good exercises of Religion.

1. He desireth Gods prouidēce to watch ouer him. Gen.28.20.
2. He confesseth his sinnes & vnworthinesse. Ge.32.10
3. He bui deth an altar in Shechem. Gen. 33.20.
4. When he de cended to Egipt he sacrificed to the God of his father Isahac. Gen.46.1.

Fiftly by the simplicitie & testimonie.

1.. Of a good conscience: for the Scripture testifieth of him that he was a plaine mā, simple & innocēt. Gen.25.27

2. Of a godly sober and iust life.

1. He dealt most iustly & vprightly in Labans seruice. Gen.31.38.
2. He reformed al wais his houshold and was carefull to keepe cleane his house from sin and superstition. Gen.33.2.3.4.5.

6 Sixtly by God his continuall prouidēce ouer him.

1. In his flight to Haram from his brothers purposed murther. Gen. 27. 43. & in his returne. Chap. 32. 33.
2. In his riches: for the Scripture saith he encreased exceedingly and had many flockes, &c. Gen. 30. 43.
3. In the famine time in Egipt, for Ioseph affirmeth that it was God brought him thither to preserue the posteritie of Iacob: & to saue them by a great deliueraunce. Gen. 45. 7.

7 Sacramēt. Seuenthly by the Sacrament of Circumcision.

4. THE CHVRCH OF *God in Egipt was exercised in like maner.*

Lastly, lest thou shouldest deem that God exercised but some of the strongest of his children in this maner (as is before shewed, and such as well could beare

beare all temptations and encounter mightely with Sathan and all enemies, becauſe of eſpeciall graces giuen them: the Scripture teſtifieth that the whole Church is thus continually exerciſed in this preſent world, and therefore is ſaid here vpon earth to be militant, and for this cauſe, the holy Ghoſt in the Reuelation ſetteth forth this warfare by two types of a woman and a dragon, where he notably doth expreſſe what a fierie bataile the Church and all the members thereof are to haue with Sathan and his complices, before they be crowned. Reuel. 12. 11. but in the end he addeth moſt cõfortably they ouercame by the bloud of the lambe, and by the word of their teſtimonie, and they loued not their liues vnto death.

1 *THE PROMISES MADE vnto the Church in Egipt.*

First the ſeede of the woman, *vt ſupra.* 1 Commõ.
In thee ſhall, &c. pag. 46 l. 17. 2
Thy ſeede ſhal poſſeſſe this land. &c. 3 *vt ſupra.*
Thy ſeede ſhalbe as the ſand, &c. *vt ſupra.* 4

5 Speciall. I will make of thee a great nation. &c. Gen. 46. 3.

6 In the fourth generation thy ſeede ſhall come hither againe. Gen. 15. 16.

7 Ioſeph ſaith God wil ſurely viſit you, and you ſhall carry my bones hence. Gen. 50. 25.

8 The Lord promiſeth them deliueraunce by the hand of Moſes and Aaron. Exod. 4. 30. Exod. 6. 8.

2 THE FAITH OF THE *Church in Egypt.*

The Scripture teſtifieth of their faith, ſaying: The [a] people beleeued, & when they heard that the Lord had viſited the children of Iſrael, and had looked vpon their tribulation, they bowed downe and worſhipped.

a Exod. 4. 31.

3 THE TEMPTATIONS *of the Church.*

1 Firſt, the king denieth the people leaue to depart, & further calleth them [b] rebels and ſeditious men, becauſe they were many in number.

b Exod. 5.

2 Secondly, they were put to greater affliction then they [c] were before, they were called idle bodies, and more cruelly

c Exod. 5. 7. 8.

ly handled, and worse intreated.

Thirdly, albeit God wrought wonders by the hand of Moses and Aaron, yet they saw the magicians, [b] coniurers and witches of Egypt to doe the like. 3 d Exod. 7. 11. 12.

Lastly, (to passe ouer their manifold temptations in the wildernes, & their great frailtie and sinnes, notwithstanding God his miraculous prouidence ouer them) they had a most sharp tẽptation in their departure from Egypt: for when they were gone towardes the wildernes, Pharaos heart being hardened, he ouertooke them with his hoast, by the redde Sea: where they were in a great straight, being enclosed on both sides with two huge mountaines, the red Sea before them, and Pharao with his host marching behind thẽ. Exod. 14. 4

4 THE FRAILTY OF the Church in Egypt.

Because of the first and second tẽptation they muttered against Moses & Aaron, and they withstoode them to their faces, saying: [e] you haue made our fauour to stinke before Pharao and his seruants. 1 e Exod. 5. Vers. 21.

2 Secondly, albeit Moſes and Aaron were ſent moſt comfortably the ſecond time vnto them, yet ſaith the hiſtorie, they harkened not to Moſes & Aaron for anguiſh of ſpirite, & for cruel bondage. *Exod.6.9.*

3 Thirdly, their frailtie and impatiencie is wonderfull great, becauſe of the foure temptations (as afterwards often) they vſed theſe moſt bitter ſpeeches againſt their wiſe and godly gouernor, haſt thou brought vs to die in the wildernes becauſe there were no graues in Egypt? Did we not tell thee this thing in Egypt, ſaying: let vs be in reſt that we may ſerue the Egyptians? for it had bene better for vs to ſerue the Egyptians, than to die in the wildernes. &c. *Exod. 14. 11.12.*

THE CONFIRMATION of their faith.

1 Firſt the Spirite, *vt ſupra.*

2 Secondly, the word of God taught in their families: for they feared God. Exod.1.17. And now laſtly it was preached vnto them by Moſes and Aaron. Fayle not to reade Exodus, the 14. verſe 13. and 14.

Thirdly

Thirdly by ſtrong prayers: they cried vnto God, and he hard them, Exodus 2.23.24. 3

Fourthly by the Sacrament.

Firſt of Circumciſion, *vt ſupra.*

2. Of the Paſſeouer, Exod. 12. the miſterie whereof muſt be taught the children. verſe 26. 27. like as it is aforeſaid P. 49. li. 15. 4

Fiftly by the plagues of God vpon their enemies.

Firſt the ten great plagues which are mentioned frō the 7. Chap. to the. 14.

2. The finall deſtruction of their aduerſaries. Exo. 14. where it is to be obſerued, that the holy Ghoſt ſaith, their faith was thus confirmed: for thus it is written: Iſrael ſaw the mightie power which the Lord ſhewed vpon the Egyptians: ſo the people feared the Lord, & beleued the Lord and his ſeruant Moſes. Exod. 14. 31. 5

First in performing his promise made vnto their fathers: for the more their enemies vexed them, the more they multiplied. Exod. 1.12.

2 When the plagues were on the Egyptians, the Israelites were free. Exo. 8. 22.

6 Sixtly by God his good prouidence ouer them.

3 He enriched them with the spoyles of Egypt. cha. 12.36.

4 He went before them in the day by a piller of a cloude, and by night in a piller of fire. Exod. 13.21. againe, the angel which cõducted thē (in their greatest danger) came behind them, betweene them & their enemies. Exo. 14.20.

5 The Lord deuided the red sea, for their safe passage. Exod. 14.21. 22.

And thus haue wee seene how the Lord exerciseth al his Saints here vpon earth,

earth,by many ſorts of temptations,afflictions, and tribulations, before they be crowned. This might haue beene in more ample maner profitably I doubt not,layde open to the eyes of all men, through the whole volume of God his booke: but that my purpoſe was to content my ſelfe principally with that golden rule and preſident which the Lord hath giuen vs in his Prophet Dauid. And wheras I haue named in theſe former examples, but thoſe temptatiõs which the Scriptures haue recorded,my meaning is not that theſe Saintes were excrciſed with thoſe few onely: nay no doubt, there are few euils which befall vs in theſe times, wherewith the fathers alſo were not in that firſt age acquainted. For as the Apoſtle ſaith, the ſame afflictions are accompliſhed in our brethren,which are in the world. And like as the Lord continually with his ſpirit, with his word and prouidence, confirmed in them al aſſaults:ſo in theſe daies alſo,the ſame God,the ſame ſpirite, the ſame word,the ſame prouidence, neuer fayleth them which beleue in him,feare

2.Tim.3. Verſ.12.

1.Pet.5.9.

him, loue him, and keepe his word vnto their liues end.

A CERTAINE COMFORTable Meditations, which as good medicines may help vs in time of temptations: out of the fifth of Matthew.

1 Doeth pouertie pinch thee? attende what Ieſus Chriſt ſaith: Bleſſed are the poore in ſpirite, for theirs is the kingdome of heauen. verſe. 3.

2 Doeſt thou mourne for any good cauſe? liſten againe to his glorious voice: bleſſed are they which mourne, for they ſhalbe comforted, verſe 4.

3 Doe thine aduerſaries iniuriouſlie oppreſſe thee? attend for thy comfort: bleſſed are the meeke, for they ſhall inherit the earth. verſe 5.

4 Art thou tempted becauſe of wants to vſe euill meanes to ſupport thee? ſhunne them, and lay hold on the promiſe: bleſſed are they which hunger & thirſt after righteouſneſſe, for they ſhal be filled. verſe 6.

5 Art thou prouoked to ſhew ſome vnmer-

vnmerciſull dealing? beleeue the word ofpromiſe: bleſſed are the mercifull, for they ſhall obteine mercy. verſe 7.

Art thou ſet on fire with any euill luſtes? vſe all good meanes to quench them, and remember this bleſſing: bleſſed are the pure in heart, for they ſhall ſee God. verſe 8. 6

Canſt thou not bridle thine hoate affections? hearken, the comforter ſpeaketh: bleſſed are the peacemakers, for they ſhalbe called the children of God. verſe 9. 7

Art thou perſecuted for righteouſneſſe ſake? geue eare to the promiſe of grace: bleſſed are they which ſuffer for righteouſneſſe ſake, for theirs is the kingdome of heauen, &c. verſe 10. 11. 12. 8

2 *THE CAVSES WHEREfore the Lord hath ordeyned that his Saints which come to yeares able to beare armour, muſt all fight before they be crowned.*

The firſt cauſe and the principall of all our ſtrife and warfarre is ſinne, for by ſinne came death and ſo death went 1

ouer all mẽ, for as much as all men haue ſinned. Rom. 5. 12.

2 Mcláthó. The ſecond, that the vngodly may vnderſtand that there is a God which is diſpleaſed with all ſinne and ſinners: for the time is come that iudgement muſt begin at the houſe of God: if it firſt begin at vs, what ſhall the end of them be which obey not the Goſpell of God? and if the righteous ſcarcely be ſaued, where ſhall the vngodly and ſinner appeare? 1. Pet. 4. 17.

3 Thirdly that Sathan may know that albeit he rage againſt Chriſt and his members: yet he ſhall nothing preuaile, be ſober and watch, for your aduerſarie the deuill as a roaring Lion walketh about ſeeking whom he may deuoure: whom reſiſt, ſtedfaſt in the faith, knowing that the ſame afflictiõs are accõpliſhed in your brethren which are in the world. 1. Pet. 5. 8. 9.

4 The Lord vſeth alſo certaine chaſtiſements for particular ſinnes as in Dauids exãple is partly before ſhewed.

5 Afflictions be often adioyned vnto the word as certaine ſeales and teſtimonies

nies for the confirmation thereof: ſuch vſe had the Lord of the tribulations of the old Prophets: and Ieſus Chriſt him ſelfe ſealed his doctrine with his bloud, and ſo did his Apoſtles after him.

The troubles of this life haue this ſingular good vſe alſo vnto the godly; the confirmation of their immortalitie, for ſeing that God hath certainly decreed, promiſed, ſworne, ſealed, &c. to make his children euerlaſtingly bleſſed: and for that in this life by reaſons of the manifold miſeries thereof, that promiſe can not be performed, it remaineth therefore that the Lord hath an other life, wherein all his promiſes ſhall in truth appeare concerning both the deliuerance and felicitie of the Saincts, & the deſtruction and miſerie their enemies. 6 Note.

That we may be conformable vnto the Image of our Lord and maſter Ieſus Chriſt: the Diſciple is not aboue the maſter. 7

They which haue not heynous ſins chaſtened in them by ſome bitter afflictions, haue commonly ſome inward 8

polutions, many doubtes, great ſecuritie. &c. Therefore the Apoſtle ſaid we receiued the ſentence of death in our ſelues becauſe we ſhould not truſt in our ſelues, but in God which rayſed the dead. 2. Cor. 1. 9.

9 That it may alſo appeare how Gods childrē, as they can not be withdrawen from the profeſſion of the Chriſtian faith by any earthly rewardes or commodities: ſo contrarily can they not be reclaimed from the ſame by any calamities and afflictions whatſoeuer: as may appeare, where the Prophet Dauid ſpeaketh in the name of all God his Saincte on this maner.

Pſal. 44. Verſ. 9. O Lord now thou art farre of, and
10. putteſt vs to confuſion, and goeſt not
11. forth with our armies; thou makeſt vs to turne backe from our enemies, and they which hate vs ſpoyle for themſel-
12. ues: Thou giueſt vs as ſheepe to be eaten, and doeſt ſcatter vs among the na-
13. tions: thou ſelleſt thy people without gayne, & doeſt not encreaſe their price:
14. Thou makeſt vs a reproch to our neighbours, a ieſt and a laughing ſtock

to

to them that are round about vs: Thou
makeſt vs a prouerbe among the nati- 15.
ons, and a nodding of the head among
the people: my confuſion is dayly be- 16.
fore me, and the ſhame of my face hath
couered me: for the voyce of the ſlaun- 17.
derer and rebuker for the enemie & the
auenger. All this is come vpon vs, yet
do not we forget thee, neither deale we
falſely concerning thy couenaunt.

Laſtly that the great ſtrength and 10
loue of God may appeare, in the deli-
ueraunce of his Saincts, in his protecti-
ons and prouidence ouer them: ſo the
Apoſtle ſpeaking of the Goſpell, ſaith
that the Lord vſeth baſe and poore
meanes to ſet forth his glorious Goſ-
pell, that all the glory might be Gods
and not mans: we haue this treaſure in
carthē veſſels that the excellēcie of that 2. Cor. 4. 7.
power might be of God and not of vs.

3 THE GOLDEN chaine wherby the Lord conducteth his Saints all their life long vnto the good end of their election.

This is a principle moſt ſure and Zanch.
certaine, and in no wiſe to be doubted

of in God his booke, whosoeuer are predestinate vnto the end, they are also predestinate vnto the meanes, without the which they can not attaine the end. And therfore as all the elect shall surely attaine the end of their election, because of the certaintie of God his decree, so likewise shall they be brought as certeinly to the end, by the ordinarie meanes which God hath decreed and in his word reuealed vnto vs.

Note.

1 The principallest end of our electiō is God his glory. Ephes. 1. 6.

2 The second end of our electiō is our saluation. Rom. 8. 30.

The meanes whereby we attaine the end of our election are of 2. sortes.

The first sorte are so necessarie that without them no mā can euer attaine eternall life: as Christ our mediatour, redeemer, our effectuall calling, iustificatiō, regeneratiō, &c. without these the very infants come not to life, therefore all the elect are internally, euen the infants also by God his spirite effectually called, iustified, &c.

The

The second sort are annexed to the former, which albeit they haue no place in infantes, yet are they to be found alwayes in others of God his elect: in some in greater, in some in lesse measure, as in actuall faith, the hearing of God his word, loue, obedience, &c.

The first effect of predestination and meanes to come vnto the ende of our election is Christ, the cause of all other good meanes, which bring vs vnto life euerlasting: for in him, by him and through him we are

1 Christ.
1 Elected Eph. 1.4.
2 Adopted. Eph. 1.5.
3 We haue redemptiō. ver. 7
4 We are the heires of God, &c. Gal. 4.7.

2 Effectuall calling.
The second effect of predestination, and good meanes to attaine the end of

our election, is our effectuall calling. 2. Timot. 1. 9. Rom. 8. 30, this calling is knowne by his effectes, and adiunctes, as a good hearing of a resolute purpose, a ioyfull vnderstanding, a good perswasion all ioyned with the hiding of the word in the secret of the hart. Ioh. 8. 47. he that is of God heareth God his word, ye therefore heare them not because ye are not of God. Psal. 119. 11. hide thy word in myne hart that I may not sinne against thee.

read, vers. 43.

3 *Faith.*

The third necessarie effect is faith, which is proper to God his elect, for without faith it is impossible to please God as all his elect do, being effectually called. Heb. 11 6. The Apostle saith to Titus that it is proper (as it were) to God his elect. 1. Ch. 5. Paul an Apostle of Iesus Christ according to the faith of God his elect: the same Apostle calleth it an effect of predestination. 1. Cor. 7. 25 concerning virgins I giue myne aduise, as one that hath obteined mercy of God to be faithfull.

4 *Iustification.*

The fourth necessarie effect is Iustification, which is apprehēded by faith: for

for. Rom. 8. 30. whom he predeſtinate them he called, whom he called, them alſo he iuſtified. Againe Epheſ. 1. 4. he hath choſen vs in him, that we ſhould be holy, and without blame before him in loue: and ſuch can we neuer be, but as we are accepted and accompted for ſuch in Chriſt, his righteouſneſſe being imputed vnto vs. Rom. 4.

The fift neceſſarie effect is our regeneration and ſanctification, which followeth next after our iuſtification, for whō the Lord iuſtifieth by his Chriſt, he maketh him by his ſpirite conformable continually vnto his owne Image. Rom. 8. 11. If the ſpirite of him which raiſed vp Ieſus Chriſt from the dead dwell in you, he that rayſed vp Chriſt from the dead, ſhall alſo quickē our mortall bodies, becauſe that his ſpirite dwelleth in you. 5 *Regeneration, and ſanctification.*

After regeneration there followeth a continuall warfare with Sathan, a hatred of ſinne, a loue of righteouſneſſe, for in regeneratiō the affections of our corrupt nature are chaunged. Rom. 7. read all the. Chap. 1. Pſal. 119. verſ. 130. I 6 *A hatred of ſinne and loue of righteouſneſſe.*

hate vayne inuentions, but thy law do I loue.

7 *To shun euill and do good.*

After the former good affections, there followeth an earneſt ſtudie and exerciſe of good workes, the carefull auoyding of ſinne, a ſincere obedience vnto God his law: for he that from the heart hateth any thing, doeth auoide it with all his might: and he that in trueth loueth any thing, doeth earneſtly embrace the ſame. Ioh. 3.7.8. Little children, let no man deceiue you, he that doeth righteouſneſſe is righteous, he that committeth ſinne is of the deuill.

8 *Prayer.*

And becauſe of that conflict which the regenerate haue with Sathan, the eight effect followeth in them, which is an earneſt prayer vnto God by Chriſt. Ga.4.6. And becauſe ye are ſonnes, God hath ſent forth the ſpirite of his ſonne into your hearts, which crieth Abba father. Rom.8.26. The ſpirit alſo helpeth our infirmities, for we know not what to pray as we ought, but the ſpirite it ſelfe maketh requeſt for vs with ſighes which cannot be expreſſed.

9 *Repentãce.*

Againe, becauſe of our continuall falles

falles and offences, the regenerate haue a continuall repentance, a continuall griefe and ſorrow for ſinne, a continual endeuour to bring foorth the ſweete fruites of true repentance. Prou. 28.13. He that hideth his ſinne ſhall not proſper, but he that confeſſeth and forſaketh them ſhall haue mercie. Bleſſed is the mã that feareth alway, but he that hardneth his heart ſhall fall into euill. *Repentãce.*

10 *Perſeuerance in the profeſsion of the truth &c.*

After all the former good giftes of God his ſpitite in God his elect, there wil appeare alſo a ioyfull perſeuerance in the knowledge and profeſſion of the trueth, & reioyſing in tribulatiõ. 1. Cor. 1.7. ye are not deſtitute of any gift, wayting for the appearing of our Lord Ieſus Chriſt, who ſhal alſo confirme you vnto the end, that ye may be blameleſſe in the day of our Lord Ieſus Chriſt. Rom. 5.3. We reioyce in tribulations, &c. Rom. 8.28. And we know that all things worke together for the beſt vnto them that loue God, euen to them that are called of his purpoſe.

11 *To looke for the*

After all the other good effects, we aime continually at Ieſus Chriſt and

blessed hope and appearing of our Lord Iesus Christ Tit.2.13.

his second comming, to make an end of all our miseries. For all the Saints doe waite for, groane and sigh for the glorious comming of our great and mightie Lord Iesus Christ vnto iudgement: therefore it is said of the godly, they loue his appearing. 2. Tim. 4. 8. and they comfort themselues wonderfully with this article of their faith. 1. Th. 4. 18. and they dayly pray, thy kingdome come. Mat. 6. 10. and, come Lord Iesus, come quickly. Reuel. 22. 20.

12 *Plerophoria.*

Lastly, because that in their spiritual warfare they see themselues by the gratious assistance of God his almighty spirite, and his word, more and more daily of strength to geue their foes the foyle: they attaine after all the former good gifts, a wonderfull ioy and assurance in the Lord Christ, so that they boldly say: Rom. 8. 31. What shal we thē say to these things? If God be on our side, who can be against vs? who spared not his owne sonne, but gaue him for vs all to death: how shal he not with him geue vs all things also? who shall seperate vs from the loue of Christ?

And

And on this maner we are alwaies to consider the noble effects of predestination, and the meanes whereby the Lord hath decreed to bring vs to the ende of our election. Here then let these miserable fantasticall men, which seperate these things which God hath so chained together, be ashamed: for it is our part and duetie, not to neglect any of these meanes, but heedfully to looke about vs, that we passe in this ordinary course which God hath appointed. And whereas of our selues wee cannot attaine the end, nor the meanes to conduct vs to the end of our election: we are therefore to let the Lord neuer rest in our prayers, that we may directly passe that way vnto life, which he hath ordeyned, and in his holy wil commended vnto vs. *Conclusion.*

FINIS.